The Book of Monotheism

which is the Right of Allah upon His Servants

Penned by Shaykh al-Islam

Muhammad ibn ‘Abdul-Wahhāb at-Tamīmi

1206 H

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In the name of Allah, the Most Compassionate, the Most Merciful

Praise be to Allah, and may Allah's blessings and peace be upon our Prophet Muhammad and his family and Companions.

The Book of Monotheism

And the Qur'anic verse that says: {I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

And the verse that says: {Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods."} [Surat an-Nahl: 36]

And the verse that says: {Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words, and lower to them the wing of humility out of mercy, and say, "My Lord, have mercy upon them as they raised me when I was small."} [Surat al-Isrā': 23-24]

And the verse that says: {Worship Allah and do not associate any partners with Him.} [Surat an-Nisā': 36]

And the verse that says: {Say [O Prophet], "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him, and honor your parents. Do not kill your children for fear of poverty, for We provide for you and for them. Do not approach shameful acts, whether openly or in secret. Do not kill the soul sanctified by Allah, except lawfully. This is what He commands you, so that you may understand. Do not approach the orphan's property, except to improve it, until he attains maturity. Give full measure and weight with justice. We do not burden any soul beyond what it can bear. And maintain justice when you speak, even if it be about a close relative. And fulfill the covenant of Allah. This is what He commands you, so that you may take heed. This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous."} [Surat al-An'ām: 151-153]

- Ibn Mas'ūd (may Allah be pleased with him) said: Whoever wants to see Muhammad's instruction upon which his seal was, let him recite the verses that say: {Say [O Prophet], "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him} Until the verse that says: {This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous."} [Surat Al-An'ām: 151-153]

- Mu'ādh ibn Jabal (may Allah be pleased with him) reported: I was riding behind the Prophet (may Allah's peace and blessings be upon him) on a donkey, and he said to me: "O Mu'ādh, do you know what the right of Allah upon His servants is,

and what the right of the servants upon Allah is?" I said: "Allah and His Messenger know best." He said: "The right of Allah upon the servants is that they worship Him and associate nothing with Him; and the right of the servants upon Allah is that He does not punish those who associate nothing with Him." I said: "O Messenger of Allah, shall I give people glad tidings?" He said: "Do not give them glad tidings lest they would rely upon it." [Narrated by Al-Bukhāri and Muslim]

Related points:

First: The wisdom behind creating humans and jinn.

Second: Worship is the subject of monotheism, for the dispute happens over it.

Third: He who does not establish it has not actually worshiped Allah; a meaning expressed in the verse that says: {Nor do you worship what I worship.}

Fourth: The wisdom behind sending the messengers.

Fifth: The message addresses every community.

Sixth: The religion of the prophets is one.

Seventh: The major point: The worship of Allah is not established without disbelief in Tāghūt (false gods). This meaning lies in the verse that says: {Whoever rejects Tāghūt [false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks.}

Eighth: Tāghūt is a general word applying to anything worshiped apart from Allah Almighty.

Ninth: The earlier Muslims attached great significance to the three definite verses in Surat al-An'ām, which comprise ten points, the first of which is the prohibition of polytheism (associating partners with Allah).

Tenth: The definite verses in Surat al-Isrā', which comprise 18 points starting with: {Do not set up with Allah any other god, or else you will be despised and forsaken.} And concluding with: {Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected.} Allah Almighty alerts us to the great importance of these points by saying: {This is part of the wisdom that your Lord has revealed to you [O Prophet].}

Eleventh: The verse in Surat an-Nisā' which is called "the verse of rights" begins with: {Worship Allah and do not associate any partners with Him.}

Twelfth: Stressing the instruction that the Prophet (may Allah's peace and blessings be upon him) gave before he passed away.

Thirteenth: Knowing the right of Allah Almighty upon us.

Fourteenth: Knowing the right of the servants upon Allah if they fulfill His right upon them.

Fifteenth: This matter was unknown to most Companions.

Sixteenth: It is permissible to conceal knowledge for a good purpose.

Seventeenth: It is recommended to give Muslims glad tidings.

Eighteenth: The fear of passive reliance upon the vast mercy of Allah Almighty.

Nineteenth: A person asked about things which he has no knowledge should say: Allah and His Messenger know best.

Twentieth: It is permissible to afford some knowledge to certain people to the exclusion of others.

Twenty-first: The Prophet's modesty as he rode a donkey and also let someone ride behind him.

Twenty-second: It is permissible for a rider of an animal to let someone ride behind him.

Twenty-third: Pointing out the merit of Mu'ādh ibn Jabal.

Twenty-fourth: Highlighting the great significance of this issue.

Chapter on the merit of monotheism and the sins it expiates

And the verse that says: {Those who believe and do not mix their faith with falsehood are the ones who will be secure, and it is they who are rightly guided.} [Surat al-An'ām: 82]

- 'Ubādah ibn as-Sāmit (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever bears witness that there is no god but Allah alone with no partner, and that Muhammad is His servant and Messenger; that 'Īsa (Jesus) is the servant and Messenger of Allah and His word that He bestowed upon Maryam (Mary) and a spirit from Him; and that Paradise is true and Hellfire is true, Allah will certainly admit him into Paradise, regardless of the deeds which he has done." [Narrated by Al-Bukhāri and Muslim]. In another hadīth reported by 'Itbān (may Allah be pleased with him), the Prophet (may Allah's peace and blessings be upon him) said: "Allah has made forbidden for Hellfire anyone who says 'there is no god but Allah' seeking thereby Allah's pleasure." [Narrated by Al-Bukhāri and Muslim]

- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Mūsa (Moses) said: 'O my Lord, teach me something by which I mention You and invoke You.' Allah

said: ‘O Mūsa, say: There is no god but Allah.’ He (Mūsa) said: ‘O my Lord, all Your servants say that.’ Allah said: ‘O Mūsa, if the seven heavens and their inhabitants – other than Me – and the seven earths were placed on one side of the scale and 'there is no god but Allah' was placed on the other side, the scale would tip to the side with 'there is no god but Allah".” [Narrated by Ibn Hibbān and al-Hākim, who classified it as Sahīh/Authentic]

- Anas (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say: “Allah Almighty said: ‘O son of Adam, if you come to Me with sins as great as the earth and then you meet Me while not associating any partners with Me, I shall bring you forgiveness as great as it (the earth).’” [Narrated by At-Tirmidhi, who classified it as Hasan/Sound]

Related points:

First: Allah’s grace is immense.

Second: Monotheism is greatly rewarded by Allah Almighty.

Third: It also expiates sins.

Fourth: The verse in Surat al-An‘ām is interpreted.

Fifth: Reflecting upon the five things mentioned in the Hadīth reported by ‘Ubādah.

Sixth: If we consider this Hadīth in conjunction with the Hadīth reported by ‘Itbān, we will clearly see the meaning intended by "there is no god but Allah" and the error of those deceived about this issue.

Seventh: Noting the condition mentioned in the Hadīth by ‘Itbān.

Eighth: The prophets also need to be reminded about the merit of "there is no god but Allah".

Ninth: Pointing out that this phrase is heavier in the scale than all creatures, even though the scale of many of those who say it will weigh light.

Tenth: Stating that there are seven earths as there are seven heavens.

Eleventh: They have inhabitants populating them.

Twelfth: The attributes of Allah Almighty are established, as opposed to the approach of the Ash‘arites.

Thirteenth: If you know the Hadīth reported by Anas, you will realize that the statement in the Hadīth by ‘Itbān: “Allah has made forbidden for Hellfire anyone who says 'there is no god but Allah' seeking thereby Allah’s countenance” means that abandonment of polytheism is not a mere utterance of this phrase.

Fourteenth: Contemplating how Jesus and Muhammad are both described as servants and Messengers of Allah.

Fifteenth: Informing about the peculiar characteristic of Jesus as the word of Allah.

Sixteenth: Knowing about Jesus being a spirit from Allah.

Seventeenth: Knowing the merit of believing in Paradise and Hellfire.

Eighteenth: Knowing his statement: "regardless of the deeds which he has done".

Nineteenth: Knowing that the Scale has two pans.

Twentieth: Knowing that Allah's countenance was mentioned.

Chapter on whoever actualizes monotheism will enter Paradise without reckoning

And the verse that says: {Abraham was an exemplary leader, devoted to Allah and inclined to true faith, and he was not one of those who associate partners with Allah.} [Surat an-Nahl: 120]

And the verse that says: {and those who do not associate partners with their Lord} [Surat al-Mu'minūn: 59]

Husayn ibn 'Abdur-Rahmān reported: I was with Sa'īd ibn Jubayr when he said: "Who amongst you saw the shooting star last night?" I said: "I did." Then I said: "In fact, I was not praying, but I was stung (by a scorpion, and that is the reason why I was awake and saw the shooting star)." He said: "What did you do about it?" I said: "I performed Ruqyah (faith healing)." He said: "What urged you to do this?" I said: "A Hadīth which Ash-Sha'bi narrated to us." He said: "What did he narrate to you?" I said: "He narrated to us that Buraydah ibn al-Husayb said: 'Ruqyah is of no avail except against an evil eye or the sting of a scorpion.'" He said: "He who acts according to what he heard (from the Prophet) has acted rightly, but Ibn 'Abbās reported to us that the Prophet (may Allah's peace and blessings be upon him) said: 'I was shown the past nations. I saw a prophet who had a very small group with him, another prophet who was accompanied by only one or two men, and another who had none with him. Suddenly, I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Mūsa (Moses) and his people; but look towards the other side.' I looked and beheld a great assemblage. I was told: 'This is your Ummah and amongst them there are seventy thousand who shall enter Paradise without being taken to account or torment.' Then, the Prophet (may Allah's peace and blessings be upon him) got up and went into his chamber, and the Companions began to guess who are those people who would enter Paradise without any accounting or torment. Some said: 'Probably, they are the ones who kept company with the Messenger of Allah (may Allah's peace and blessings be upon him).' Others said: 'Probably, they are the ones who were born as Muslims and never associated anyone with Allah in worship.' Then, the Messenger of Allah

(may Allah's peace and blessings be upon him) came out and asked: 'What are you discussing?' When they told him, he said: 'They are those who do not seek Ruqyah, get cauterized, or take omens, and they put their trust in their Lord.' Thereupon, 'Ukkāshah ibn Mihsan stood up and said: 'O Messenger of Allah, supplicate to Allah to make me one of them.' He said: 'You are one of them.' Then, another man stood up and said: 'Supplicate to Allah to make me one of them.' He said: ' 'Ukkāshah has preceded you to it.'"

Related points:

First: Knowing the ranks of people in relation to monotheism.

Second: What is the meaning of actualizing monotheism?

Third: Allah Almighty praises Ibrāhīm (Abraham) as one who had not been among the polytheists.

Fourth: Allah praises the leading pious servants for their freedom from polytheism.

Fifth: Abandonment of Ruqyah and cauterization is part of the actualization of monotheism.

Sixth: These traits have one thing in common: reliance upon Allah.

Seventh: The Companions exhibited deep understanding, as they knew they would not attain that without work.

Eighth: Their keenness to do good.

Ninth: This Ummah enjoys a position of excellence both in qualitative and quantitative terms.

Tenth: Pointing out the merit of the followers of Moses.

Eleventh: The nations were displayed to the Prophet (may Allah's peace and blessings be upon him).

Twelfth: Every nation will be gathered separately along with their prophet.

Thirteenth: Few were those who responded to the prophets.

Fourteenth: Any prophet who had no followers will come alone.

Fifteenth: A lesson from this knowledge is not to get deceived by large numbers or belittle small ones.

Sixteenth: It is permissible to perform Ruqyah against the evil eye and the sting of scorpions.

Seventeenth: The earlier Muslims possessed deep understanding, as demonstrated by his statement: “He who acts according to what he heard (from the Prophet) has acted rightly, but...”. This shows that the first Hadīth does not contradict the second one.

Eighteenth: The earlier Muslims would not praise anyone by something not actually found in him.

Nineteenth: His statement, “you are one of them” is one of the signs of his prophethood.

Twentieth: It points out the merit of ‘Ukkāshah.

Twenty-first: It is permissible to use indirect speech.

Twenty-second: The Prophet (may Allah’s peace and blessings be upon him) possessed noble manners and good character.

Chapter on the fear of polytheism

And the verse that says: {Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā’: 48]

And Prophet Ibrāhīm (Abraham) is quoted in the Qur’an as saying: {and save me and my children from worshiping idols.} [Surat Ibrāhīm: 35]

In a Hadīth, the Prophet (may Allah’s peace and blessings be upon him) said: “The thing that I fear most for you is the minor polytheism.” When asked what it was, he said: “Show-off (of good deeds).”

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever dies while invoking anything other than Allah as a rival will enter Hellfire.” [Narrated by al-Bukhāri] Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Whoever meets Allah not associating partners with Him will enter Paradise, and whoever meets Him associating partners with Him will enter Hellfire.” [Narrated by Muslim]

Related points:

First: Fear of polytheism.

Second: Show-off of good deeds is part of polytheism.

Third: It falls under minor polytheism.

Fourth: It is of the most feared things on part of the righteous.

Fifth: Paradise and Hellfire are near.

Sixth: The nearness of both of them is mentioned in one Hadīth.

Seventh: Whoever meets Allah associating none with Him will enter Paradise, and whoever meets Him associating any partner with Him will enter Hellfire, even if he was one of those who worship Him most.

Eighth: The great invocation is the invocation of Abraham that Allah protects him and his children from the worship of idols.

Ninth: He heeded the condition of the majority among people as he said: {My Lord, they have led many people astray.}

Tenth: It explains the meaning of "there is no god but Allah" as mentioned by Al-Bukhāri.

Eleventh: It points out the merit of being free from polytheism.

Chapter on the call to the testimony that there is no god but Allah

And the verse that says: {Say [O Prophet], "This is my way. I call to Allah with clear evidence – I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him."} [Surat Yūsuf: 108]

Ibn 'Abbās (may Allah be pleased with him) reported: When the Messenger of Allah (may Allah's peace and blessings be upon him) sent Mu'ādh to Yemen, he said to him: "You will go to a people of the Scripture. Call them to the testimony that there is no god but Allah - in another version: to believe in the oneness of Allah. If they obey you in that, tell them that Allah Almighty ordained for them five prayers every day and night. If they obey you in that, tell them that Allah ordained on them Zakah (alms) to be taken from the rich among them and given back to the poor among them. If they obey you in that, do not ever approach their precious property and beware of the supplication of an oppressed person, for there is no barrier between it and Allah." [Narrated by Al-Bukhāri and Muslim]

Sahl ibn Sa'd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said on the day of the battle of Khaybar: "Verily, I will give the battle flag tomorrow to a man who loves Allah and His Messenger and is loved by Allah and His Messenger, and Allah will bring victory under his leadership." The people spent the night thinking as to whom it would be given. When it was morning the people hastened to the Messenger of Allah (may Allah's peace and blessings be upon him) each of them hoping that he would be given it. He said: "Where is 'Ali ibn Abi Tālib?"

They said: "His eyes are sore." He then sent for him and he was brought, and the Messenger spat into his eyes and invoked blessings so his eyes were healed as if he never suffered any soreness at all, and he gave him the battle flag and said: "Advance cautiously until you reach their area; thereafter, call them to Islam and

inform them of the obligatory rights of Allah on them, for, by Allah, if Allah guides even one person through you, that is better for you than possessing red camels (the most precious breed of camels).”

[Narrated by Al-Bukhāri and Muslim]

Related points:

First: Calling to Allah is the path of those who follow the Prophet (may Allah’s peace and blessings be upon him).

Second: Stressing the necessity of sincerity, for when people call others to the truth, many of them are actually calling to themselves.

Third: Having insight is one of the religious duties.

Fourth: One of the signs of the excellence of monotheism is that it considers Allah exalted high above any deficiency.

Fifth: Polytheism is reprehensible as it ascribes deficiency to Allah Almighty.

Sixth: This is among the most important points: Keeping Muslims away from polytheists, lest the Muslim become one of them even if he does not commit polytheism.

Seventh: Monotheism is the foremost duty.

Eighth: It precedes everything else, even prayer.

Ninth: The meaning of "to believe in the oneness of Allah" is the same as the testimony that "there is no god but Allah".

Tenth: A person may belong to the people of the book while he knows it or does not know, even if he does not act according to this.

Eleventh: Highlighting the gradual approach in teaching people.

Twelfth: We should deal first with the most important and then the next in importance and so on.

Thirteenth: The channels for spending Zakah.

Fourteenth: The scholar clears the suspicion entertained by the less knowledgeable.

Fifteenth: The prohibition of taking people’s precious property.

Sixteenth: Bewaring of the supplication of the oppressed.

Seventeenth: Informing that the oppressed person's supplication is not barred from Allah Almighty.

Eighteenth: Among the signs of monotheism is what happened to the Prophet (may Allah's peace and blessings be upon him) and the leading devoted worshipers of hardship, hunger, and epidemics.

Nineteenth: His statement "Verily, I will give the battle flag ...etc." is one of the clear signs of prophethood.

Twentieth: Likewise, his spitting in his eyes is another sign of prophethood.

Twenty-first: It points out the merit of 'Ali (may Allah be pleased with him).

Twenty second: It shows the merit of the Companions as they spent the night thinking about who would be given the flag, not about the glad tidings of victory.

Twenty-third: Belief in destiny, as this merit was given to one who did not seek it and not those who sought it.

Twenty-fourth: His words "advance cautiously" show politeness.

Twenty-fifth: Calling people to Islam before fighting them.

Twenty-sixth: It is legitimate in the case of those who were previously invited and fought.

Twenty-seventh: Calling to Islam should be conducted in a wise manner, as in his statement "and inform them of what is obligatory on them".

Twenty-eighth: Knowing the right of Allah Almighty in Islam.

Twenty-ninth: The great reward for a person through whom even one man is guided.

Thirtieth: Taking an oath while giving a Fatwa.

Chapter on explaining monotheism and the testimony that there is no god but Allah

And the verse that says: {Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment. Indeed, the punishment of your Lord is fearsome.} [Surat al-Isrā': 57]

And the verse that says: {And [remember] when Abraham said to his father and his people, "I disown all that you worship, except the One Who created me; He will surely guide me." And he made it a lasting word among his descendants, so that they may return [to Allah].} [Surat az-Zukhruf: 26-28]

And the verse that says: {They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.} [Surat at-Tawbah: 31]

And the verse that says: {And among people there are some who take others as equals to Allah: they love them as they should love Allah. But those who believe are stronger in their love for Allah.} [Surat al-Baqarah: 165]

In a Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "Whoever says 'there is no god but Allah' and disbelieves in everything worshiped besides Allah, his property and blood become inviolable, and his reckoning will be with Allah Almighty." [Sahīh/Authentic]

The explanation for this is in the subsequent chapters.

This includes the major and most important point, which is:

Explaining monotheism and the testimony of faith and clarifying them through the following:

- The verse in Surat al-Isrā' in which He responds to the polytheists who invoke the righteous people, pointing out that this is the major polytheism.

- The verse in Surat at-Tawbah in which He informs that the people of the book took their rabbis and monks as gods apart from Allah and points out that they were only commanded to worship One God, even though people can obey the knowledgeable and the righteous in what does not involve sin, but not invoke them.

- Prophet Abraham's statement to the disbelievers: {"I disown all that you worship, except the One Who created me} He excluded his Lord from those worshiped by them.

Allah Almighty mentions that such disavowal and loyalty is the meaning of the testimony that there is no god but Allah, saying: {And he made it a lasting word among his descendants, so that they may return [to Allah].}

- The verse in Surat al-Baqarah regarding the disbelievers about whom Allah Almighty says: {and they will never get out of the Fire.} He mentions that they love their deities as they love Allah, indicating that they did love Allah Almighty intensely. Nonetheless, He did not regard them as Muslims. Then, what about those who love their deities more than they love Allah!

And what about those who only love their deities and do not love Allah!

- The Prophet’s statement: “Whoever says 'there is no god but Allah' and disbelieves in everything worshiped besides Allah, his property and blood become inviolable, and his reckoning will be with Allah Almighty.”

This is one of the major clarifications of the meaning of "there is no god but Allah". He did not regard the mere utterance of this phrase a reason for making one’s blood and money inviolable, or even knowing its meaning along with uttering it; or even acknowledging that; or even invoking Allah Almighty alone with no partners; rather, his blood and money do not become inviolable unless he adds to all of this the disbelief in anything worshiped apart from Allah. If he has some doubt or confusion, his blood and money do not become inviolable. How serious and great this matter is!

What a great clarification, and what a definite argument against any disputer!

Chapter on the polytheism of he who wears a ring, a string, or the like to avert or remove affliction

And the verse that says: {Say, “Then tell me about those whom you supplicate besides Allah; if Allah wills to harm me, can they remove His harm? Or if He wills mercy for me, can they withhold His mercy?” Say, “Allah is sufficient for me; in Him alone do the reliant put their trust.”} [Surat az-Zumar: 38]

‘Imrān ibn Husayn (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) saw a man with a brass bracelet on his hand. He said: “What is this?” He said: “It is for Wāhinah (weakness).” He said: “Take it off, for it will only increase your weakness. If you die with it on you, you will never succeed.” [Narrated by Ahmad]

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever hangs an amulet, may Allah not fulfill his wishes, and whoever hangs a seashell, may Allah not grant him serenity.” [Narrated by Ahmad] In another version: “Whoever hangs an amulet has committed polytheism.”

Hudhayfah is reported to have seen a man wearing a string in his hand for protection against fever. He cut it off and recited: {And most of them do not believe in Allah except that they associate partners with Him.} [Surat Yūsuf: 106] [Narrated by Ibn Abi Hātim]

Related points:

First: A stern warning against wearing bracelets and strings or the like for a similar purpose.

Second: If a Companion died wearing it, he would not succeed, which indicates that minor polytheism is more serious than the major sins.

Third: He was not excused due to ignorance.

Fourth: Such things do not bring benefit in worldly life; rather, they cause harm, given his statement: “It will only increase your weakness.”

Fifth: Disapproval and warning are directed at those who do such a thing.

Sixth: Explicitly stating that whoever hangs an amulet or the like will be entrusted to it.

Seventh: Explicitly stating that whoever hangs an amulet has committed polytheism.

Eighth: Hanging a string for protection against fever falls under this.

Ninth: Hudhayfah’s recitation of the verse is proof that the Companions would cite the verses on major polytheism as evidence regarding minor polytheism - as Ibn ‘Abbās said about the verse in Surat al-Baqarah.

Tenth: Hanging seashells for protection against the evil eye also falls under this.

Eleventh: Supplication against he who hangs an amulet that may Allah not fulfill his wishes, and he who hangs a seashell that may Allah not grant him serenity.

Chapter on what is reported regarding Ruqyah (faith healing) and amulets

Abu Bashīr al-Ansāri (may Allah be pleased with him) reported that as he was with the Prophet (may Allah’s peace and blessings be upon him) on one of his journeys, he sent a messenger saying: “Any necklace of bowstring or anything else on a camel’s neck must be cut off.” [Narrated by al-Bukhāri]

Ibn Mas‘ūd (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say: “Indeed, Ruqyahs, amulets, and Tiwalah are polytheism.” [Narrated by Ahmad and Abu Dāwūd]

Amulet: is something hung on children to protect them from the evil eye. If what is hung is something from the Qur’an, however, some of the earlier scholars permitted it, and some others, including Ibn Mas‘ūd, did not permit it and deemed it prohibited.

Ruqyah or ‘Azīmah (faith healing): if free from anything polytheistic, was sanctioned by the Prophet (may Allah’s peace and blessings be upon him) for protection against the evil eye and fever.

Tiwalah: is a type of magic which allegedly makes the husband love his wife and vice versa.

‘Abdullāh ibn ‘Ukaym (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever hangs something (for protection) will be entrusted to it.” [Narrated by Ahmad and At-Tirmidhi]

Ruwayfi‘ (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me: “O Ruwayfi‘, you may live a long life after me; so, inform people that whoever ties his beard, wears a string around his neck, or cleanses himself with animal dung or with bone, indeed Muhammad has nothing to do with him.” [Narrated by Ahmad]

Sa‘īd ibn Jubayr said: “Whoever cuts an amulet off a person, it is as if he has freed a slave.” [Narrated by Wakī‘]

Ibrāhīm said: “They used to hate all types of amulets, whether those having verses from the Qur’an or anything other than the Qur’an.” [Narrated by Wakī‘]

Related points:

First: Defining Ruqyahs and amulets.

Second: Defining Tiwalah.

Third: All these three fall under polytheism, without exception.

Fourth: Ruqyah done with words of the truth for protection against the evil eye and fever is excluded from this.

Fifth: The scholars differed over amulets containing verses from the Qur’an as to whether they fall under this prohibition or not.

Sixth: Hanging strings over animals for protection against the evil eye also falls under this.

Seventh: A stern warning to those who hang strings.

Eighth: The great reward for a Muslim who cuts an amulet off someone.

Ninth: Ibrāhīm’s statement does not contradict the foregoing difference of opinion, for he was referring to the companions of ‘Abdullāh ibn Mas‘ūd.

Chapter on those who seek blessing in a tree, a stone, or the like

And the verse that says: {Have you [O disbelievers] thought about [the idols of] al-Lāt and al-‘Uzzā, And Manāt, the third one as well? Do you choose for yourselves males and for Him females? That is then an unfair division! These [idols] are no more than names you and your forefathers have made up, for which Allah has not sent down any authority. They follow nothing but conjecture and what their souls desire, although there has come to them guidance from their Lord.} [Surat an-Najm: 19-23]

Abu Wāqid al-Laythi (may Allah be pleased with him) reported: We set out with the Messenger of Allah (may Allah’s peace and blessings be upon him) heading to

Hunayn while we were still new to Islam. The polytheists had a tree they called Dhāt Anwāt. They would stay around it and hang their weapons on it. We said: "O Messenger of Allah, make a Dhāt Anwāt for us as they have a Dhāt Anwāt." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Allah is the Most Great! These are the unchanging ways! By the One in Whose Hand my soul is, you have said as the children of Israel said to Mūsa: {"Make for us a god just as they have gods." He said: "Indeed, you are a people behaving ignorantly"} [Surat al-A'rāf: 138]. You will indeed follow the ways of those before you." [Narrated by at-Tirmidhi, who classified it as Sahīh/Authentic]

Related points:

First: Interpreting the verse in Surat an-Najm.

Second: Knowing the type of their request.

Third: They did not engage in that act.

Fourth: They intended to win Allah's pleasure by doing so thinking that He loves it.

Fifth: As they were ignorant of this, others are more likely to be ignorant of it.

Sixth: They had such good deeds in their record and a promise of forgiveness from their Lord that others do not have.

Seventh: The Prophet (may Allah's peace and blessings be upon him) did not consider them excused; rather, he responded to them saying: "Allahu Akbar (Allah is the Most Great)! These are the unchanging ways! You will indeed follow the ways of those before you." So, he highlighted the severity of the matter by these three.

Eighth: The key point here is that he informed them that their request is like that of the Children of Israel when they said to Mūsa: Make for us a god.

Ninth: Negating this is part of the meaning of "there is no god but Allah", though it was so subtle and unclear to them.

Tenth: He swore as he gave the instruction, and he would only swear for a worthy purpose.

Eleventh: There is major and minor polytheism, as they did not leave Islam by this.

Twelfth: The statement "as we were still new to Islam" indicates that others were not ignorant about this.

Thirteenth: Saying "Allahu Akbar" as an expression of astonishment, in contradiction to those who dislike it.

Fourteenth: Blocking the means to evil.

Fifteenth: The prohibition of imitating the people of the pre-Islamic period of ignorance.

Sixteenth: Getting angry when teaching others.

Seventeenth: The general rule indicated by his statement: "These are the unchanging ways!"

Eighteenth: This is one of the signs of his prophethood, as what he had informed did actually happen.

Nineteenth: Anything for which Allah dispraises the Jews and Christians in the Qur'an is also addressed to us.

Twentieth: It was established among them that acts of worship are based on commands. So, there was emphasis on the matters of the grave. As for the question "Who is your Lord?", this is clear. As for "Who is your prophet?", it is proved by him telling about unseen and future things. As for "What is your religion?" it is linked to their statement: Make for us a god...

Twenty-first: The ways of the People of the Book are dispraised like the ways of the polytheists.

Twenty-second: A person who has left the path of falsehood to which his heart was accustomed is not completely safe from the remnants of this past habit, as indicated by the words: "as we were still new to Islam".

Chapter on what is reported regarding sacrificial slaughter for other than Allah

And the verse that says: {Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds. He has no partner. This is what I have been commanded, and I am the first to submit to Allah."} [Surat al-An‘ām: 162-163]

And the verse that says: {so pray and sacrifice to your Lord alone.} [Surat al-Kawthar: 2]

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said four phrases to me: "May Allah curse he who slaughters a sacrifice for other than Allah; may Allah curse he who curses his parents; may Allah curse he who provides refuge to one who innovates in religion; may Allah curse he who changes a landmark." [Narrated by Muslim]

Tāriq ibn Shihāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A man entered Paradise because of a fly, and a man entered Hellfire because of a fly."

They asked: "How come, O Messenger of Allah?"

He said: “Two men passed by some people who had an idol that none passes without offering something to it.

They said to one of them: ‘Offer something.’

He said: ‘I have nothing to offer.’

They said: ‘Offer anything, even if a fly.’ So, he offered a fly and they let him go, and he entered Hellfire.

They said to the other one: ‘Offer something.’

He said: ‘I would not offer anything to other than Allah Almighty.’ So, they struck his neck, and he entered Paradise.” [Narrated by Ahmad]

Related points:

First: Interpreting the verse: {“Indeed, my prayer, my sacrifice...}

Second: Interpreting the verse: {so pray and sacrifice to your Lord alone.}

Third: He started with cursing the one who slaughters a sacrifice to anyone other than Allah.

Fourth: Cursing the one who curses his own parents, which includes cursing someone’s parents and thus provoking him to curse one’s parents.

Fifth: Cursing the one who provides refuge to a religious innovator, who introduces something for which Allah’s penalty becomes due, and so he seeks the refuge of someone from this.

Sixth: Cursing the one who changes a landmark, which is the boundary that distinguishes one’s land rights from the rights of his neighbors, so he changes it by moving it forward or backward.

Seventh: The difference between cursing a specific person and cursing sinners in general.

Eighth: The important story of the fly.

Ninth: He entered Hellfire because of that fly which he did not sincerely offer, but only meant to avoid those people’s harm.

Tenth: Knowing how grave polytheism is regarded in the hearts of the believers, as that man patiently accepted to be killed rather than grant them their request, even though they only asked for an outward action.

Eleventh: The man who entered Hellfire was Muslim, because if he had been a disbeliever, it would not have been said that he “entered Hellfire because of a fly”.

Twelfth: It corroborates the authentic Hadīth that reads: “Paradise is nearer to one of you than his shoelace, and so is Hellfire.”

Thirteenth: Knowing that actions of the heart are the key objective, even in the sight of idol worshipers.

Chapter on sacrifice should not be offered for Allah in a place where sacrifices are offered for other than Him

And the verse that says: {Never pray therein [O Prophet]. A mosque that was founded on piety from the first day is more deserving for you to pray therein. In it are men who love to keep themselves pure, and Allah loves those who keep themselves pure.} [Surat at-Tawbah: 108]

Thābit ibn ad-Dahhāk (may Allah be pleased with him) reported: A man took a vow to slaughter camels at Buwānah, so he asked the Prophet (may Allah’s peace and blessings be upon him) about it and he said: “Was therein any of the idols of Jāhiliyyah (the pre-Islamic period of ignorance) that was worshiped?”

They said: ‘No!’

He said: “Was therein any of their festivities?”

They said: ‘No!’ So the Prophet (may Allah’s peace and blessings be upon him) said: “Fulfill your vow, for indeed no vow should be fulfilled if it involves disobedience to Allah or something beyond man’s control.” [Narrated by Abu Dāwūd, and its chain of narration meets the conditions of Al-Bukhāri and Muslim]

Related points:

First: Interpreting the verse: {Never pray therein [O Prophet].}

Second: Sins can have an impact on the land, and so can good deeds.

Third: Referring a confusing matter to an obvious one so as to clear the confusion.

Fourth: A giver of Fatwa may inquire about details, if needed.

Fifth: There is nothing wrong with choosing a specific area for a vow, unless there is an impediment.

Sixth: This is prohibited if an idol from Jāhiliyyah was in the place, even after its removal.

Seventh: This is prohibited if the place had one of the Jāhiliyyah festivities held in it, even if it does not happen anymore.

Eighth: It is not permissible to fulfill a vow made in such a place, for it is a vow of sin.

Ninth: We should beware of imitating the polytheists’ festivities, even if unintentionally.

Tenth: No vow is valid if it involves a sin.

Eleventh: No vow is valid if it pertains to something beyond one’s control.

Chapter: It is polytheism to make a vow to other than Allah

And the verse that says: {They fulfill their vows and fear a Day whose evil will spread far and wide} [Surat al-Insān: 7]

And the verse that says: {Whatever charity you give or vow you make, Allah surely knows it.} [Surat al-Baqarah: 270]

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.” [Narrated by Al-Bukhāri]

Related points:

First: Fulfilling vows is obligatory.

Second: Since it is established to be an act of worship to Allah, then dedicating it to other than Him is polytheism.

Third: It is not permissible to fulfill a vow involving a sin.

Chapter: It is polytheism to seek refuge with other than Allah

And the verse that says: {And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6]

Khawlah bint Hakīm (may Allah be pleased with her) reported that she heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “Whoever alights somewhere and then says: A‘ūdhu bi-kalimātillahi at-tāmmāti min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He has created), nothing will harm him until he leaves that place.” [Narrated by Muslim]

Related points:

First: Interpreting the verse in Surat al-Jinn.

Second: This falls under polytheism.

Third: Citing the Hadīth as evidence, as the scholars use it as a proof that the words of Allah are not a created being; they said: because seeking refuge from a created being is polytheism.

Fourth: It points out the merit of this supplication, despite its brevity.

Fifth: The fact that something brings about some worldly benefit or averts some evil does not mean that it is not from polytheism.

Chapter: It is polytheism to seek help from other than Allah or to invoke other than Him

And the verse that says: {Do not supplicate besides Allah what can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers. If Allah afflicts you with harm, none can remove it except Him; if He wants good for you, none can withhold His bounty. He grants it to whom He wills of His slaves, and He is the All-Forgiving, the Most Merciful."} [Surat Yūnus: 106-107]

And the verse that says: {So seek provision from Allah, worship Him, and be grateful to Him. To Him you will all be returned.} [Surat al-'Ankabūt: 17]

And the verses that say: {Who is more astray than one who invokes besides Allah those who will not respond to him until the Day of Resurrection, and are in fact unaware of their invocations? When such people are gathered, they will become their enemies and will reject their worship.} [Surat al-Ahqāf: 5-6]

And the verse that says: {Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering, and Who makes you successors on earth? Is there any god besides Allah?} (Surat an-Naml: 62]

It is reported that there was a hypocrite during the Prophet's lifetime who used to revile the believers, so some of them said: "Let's go and seek help from the Messenger of Allah (may Allah's peace and blessings be upon him) against this hypocrite." Thereupon, he said: "Help should not be sought from me, but from Allah." [Narrated by At-Tabarāni]

Related points:

First: Supplication is mentioned after the seeking of help as a form of mentioning what is general after what is specific.

Second: Interpreting the verse: {Do not supplicate besides Allah what can neither benefit nor harm you}

Third: This is the major polytheism.

Fourth: If the most righteous of people does this to win the pleasure of anyone other than Allah, he becomes a wrongdoer.

Fifth: Interpreting the verse that follows it.

Sixth: This does not hold benefit in the worldly life, along with being an act of disbelief.

Seventh: Interpreting the third verse.

Eighth: Sustenance should only be sought from Allah Almighty, just as Paradise is sought from Him alone.

Ninth: Interpreting the fourth verse.

Tenth: No one is more misguided than someone who invokes other than Allah.

Eleventh: The invoked is unaware of the supplication directed to them.

Twelfth: Such supplication causes the one to whom it is directed to feel hatred and animosity towards the supplicant.

Thirteenth: Such supplication is labeled as worship to the one it is directed.

Fourteenth: The one to whom the supplication is directed denies this worship.

Fifteenth: These things make such a person the most misguided among people.

Sixteenth: Interpreting the fifth verse.

Seventeenth: The amazing thing here is that idol worshipers acknowledge that no one responds to the invocation from the distressed except Allah; that is why they direct their supplication to Allah Almighty alone during hardships and severe trouble.

Eighteenth: The Prophet (may Allah's peace and blessings be upon him) was keen to safeguard the monotheistic belief and he showed politeness towards Allah.

Chapter on the verses that say: {Do they ascribe to Him as partners those who cannot create anything, but are themselves created? They cannot help them, nor can they help themselves.} [Surat al-A'rāf: 191-192]

And the verses that say: {To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone. If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection they will disown your associating them as partners with Allah. And none can inform you like the All-Aware.} [Surat Fātir: 13-14]

Anas (may Allah be pleased with him) reported: The Prophet's head was wounded during the battle of Uhud and his front teeth got broken. Thereupon, he said: "How will a people who wounded their Prophet's head be successful?" So, this verse was

revealed: {It is not for you [O Prophet] to decide} [Surat Āl ‘Imrān: 128] [Narrated by Ahmad; classified as Sahīh]

Ibn ‘Umar (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah’s peace and blessings be upon him), upon raising his head from Rukū‘ (bowing) in the last Rak‘ah (unit of prayer) of the Fajr (dawn) prayer, say: “O Allah, curse so-and-so and so-and-so,” after saying: “Allah hears he who praises Him. Our Lord, praise be to You!” Thereupon, Allah revealed: {It is not for you [O Prophet] to decide} [Surat Āl ‘Imrān: 128]

In another version: He would supplicate against Safwān ibn Umayyah, Suhayl ibn ‘Amr, and Al-Hārith ibn Hishām. So, this verse was revealed: {It is not for you [O Prophet] to decide} [Surat Āl ‘Imrān: 128]

Abu Hurayrah (may Allah be pleased with him) reported: When the verse: {And warn [starting with] the nearest kinsfolk} [Surat ash-Shu‘arā’: 214] was revealed to the Prophet (may Allah’s peace and blessings be upon him), he got up and said: “O people of Quraysh - or something similar - buy yourselves. I cannot avail you at all against Allah; O ‘Abbās ibn ‘Abdul-Muttalib, I cannot avail you at all against Allah; O Safiyyah - the Prophet’s paternal aunt - I cannot avail you at all against Allah; O Fātimah, daughter of Muhammad, ask me whatever you like of my property, but I cannot avail you at all against Allah.”

Related points:

First: Interpreting the two verses.

Second: The story of Uhud.

Third: The Prophet’s Qunūt (supplication while standing in prayer) and behind him the most pious people saying 'Amen'.

Fourth: Those against whom the Prophet (may Allah’s peace and blessings be upon him) supplicated were disbelievers.

Fifth: They did things not done by most disbelievers, like wounding the Prophet’s head, seeking to kill him, and mutilating the dead, though they were relatives.

Sixth: Regarding this, Allah Almighty revealed to him: {It is not for you [O Prophet] to decide}

Seventh: The words of Allah Almighty: {whether He will accept their repentance or punish them}; He accepted their repentance and they became believers.

Eighth: Qunūt is to be observed at times of afflictions.

Ninth: Those supplicated against in prayer are mentioned by their names and their fathers’ names.

Tenth: Cursing specific people during Qunūt.

Eleventh: The situation when the Prophet (may Allah's peace and blessings be upon him) received this revelation: {And warn [starting with] the nearest kinsfolk}

Twelfth: The Prophet (may Allah's peace and blessings be upon him) took this matter so earnestly that he was accused of insanity, and any Muslim would face the same if he acted likewise today.

Thirteenth: His statement to the near and distant: "I cannot avail you at all against Allah", and his words: "O Fātimah bint Muhammad... I cannot avail you at all against Allah."

If one learns that the final and leading Messenger explicitly said that he would not avail the leader of all women while believing that he said nothing but the truth then, when one considers the beliefs in the hearts of some groups of people nowadays, it becomes clear how monotheism has been abandoned and religion has become alien.

Chapter on the verse that says: {Until when their hearts are relieved of dread, they will say [to the angels], "What did your Lord just say?" They will say, "The Truth, and He is the Most High, Most Great."} [Surat Saba': 23]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When Allah decrees some matter in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask one another, 'What has your Lord ordered?' They say that He has said that which is true and just, and He is the Most High, Most Great. Then the eavesdroppers (devils) hear this order, and these eavesdroppers are like this, one over the other." (Sufyān, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) An eavesdropper hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the magician or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame strikes him, whereupon the magician adds to that word a hundred lies. The people will then say, 'Didn't he tell such-and-such a thing on such-and-such date?' So the magician is trusted for that statement which was heard from heaven." [Narrated by al-Bukhāri]

An-Nawwās ibn Sam'ān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When Allah Almighty wants to give a revelation concerning a matter, He speaks with revelation, and the heavens tremble, or he said: they are taken by a powerful shiver, out of the fear of Allah Almighty. When the inhabitants of the heavens hear that, they get struck and

fall prostrate to Allah. The first to raise his head is Jibrīl (Archangel Garbriel), to whom Allah speaks with the revelation He wills. Then, Jibrīl passes by the angels, and at every heaven, its angels ask him: 'What did our Lord say, O Jibrīl?'

He replies: 'He said the truth and He is the Most High, Most Great.' They all say the same as Jibrīl, and then Jibrīl takes the revelation to where Allah Almighty commanded him."

Related points:

First: Interpreting the verse.

Second: It comprises a strong argument against polytheism, especially against those who rely upon the righteous (holding them as partners with Allah), and this verse is said that it uproots polytheism from the heart.

Third: Interpreting the verse: {They will say, "The Truth, and He is the Most High, Most Great."}

Fourth: The reason behind their question about that.

Fifth: Thereafter, Jibrīl answers them, saying: He said such and such.

Sixth: Mentioning that the first to raise his head is Jibrīl.

Seventh: He tells all the inhabitants of the heavens because they ask him.

Eighth: All the inhabitants of the heavens get overwhelmed.

Ninth: The heavens tremble at the speech of Allah.

Tenth: Jibrīl is the one who takes the revelation to where Allah commanded him.

Eleventh: Mentioning the devils' eavesdropping.

Twelfth: How they ride upon one another.

Thirteenth: Sending flames of fire.

Fourteenth: Sometimes the devil is overtaken by the flame before passing on the piece of information,

and at other times he manages to pass it on to his human ally before the flame reaches him.

Fifteenth: A soothsayer sometimes says true things.

Sixteenth: But he mixes a true thing with a hundred lies.

Seventeenth: His lies are only believed because of that true piece of information secretly heard from the heaven.

Eighteenth: People tend to accept falsehood: How they get attached to one truth and disregard a hundred lies!

Nineteenth: They pass on to one another

such a piece of information; they keep it and use it as proof of their truthfulness.

Twentieth: The attributes of Allah Almighty are established, as opposed to the approach of the denying Ash'arites.

Twenty-first: Explicitly stating that this trembling and swooning happen

out of fear from Allah Almighty.

Twenty-second: They fall prostrate to Allah Almighty.

Chapter on Intercession

And the verse that says: {Warn with this [Qur'an] those who fear that they will be gathered before their Lord – having no protector or intercessor other than Him – so that they may become righteous.} [Surat al-An'ām: 51]

And the verse that says: {Say, "All intercession belongs to Allah alone.} [Surat az-Zumar: 44]

And the verse that says: {Who is there that can intercede with Him except with His permission?} [Surat al-Baqarah: 255]

And the verse that says: {How many angels there are in the heavens whose intercession will be of no avail except after Allah's permission to whom He wills and pleases.} [Surat an-Najm: 26]

And the verses that say: {Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah." No intercession will be of any benefit before Him, except for those whom He gave permission.} [Surat Saba': 22-23]

Abu al-'Abbās said: "Allah negated from all others everything to which the polytheists are attached, such as the dominion or part of it or giving assistance to Allah, and intercession was the only thing remaining. So, He clarified that it can only avail in the case of someone for whom Allah has given permission, as in the verse that says: {They cannot intercede except for whom He pleases} [Surat al-Anbiyā': 28]

The intercession assumed by the polytheists will not happen on the Day of Judgment, as negated in the Qur'an and indicated by the Hadīth in which the Prophet (may Allah's peace and blessings be upon him) reported

that he will come and prostrate himself to his Lord and praise Him - not starting with intercession first - and then it will be said to him: "Raise your head; speak and you will be heard; ask and you will be given; and intercede and your intercession will be accepted."

Abu Hurayrah (may Allah be pleased with him) said to him: "Who is the most blissful to have your intercession?" He replied: "Whoever says 'there is no god but Allah' sincerely from his heart."

So, this intercession will be granted to the people of sincere faith, not those who associate partners with Allah.

In fact, it is Allah Almighty Who will bestow His favor upon the people of sincere faith and forgive their sins on account of the supplication by the one He will allow to intercede, by way of honoring him and affording him the praiseworthy station.

Hence, the intercession negated by the Qur'an is that which involves polytheism, and so it confirms intercession by the permission of Allah in a number of verses. In addition, the Prophet (may Allah's peace and blessings be upon him) made clear that it will only be granted to the people of monotheism and sincerity. End quote.

Related points:

First: Interpreting the verses.

Second: Defining the negated intercession.

Third: Defining the established intercession.

Fourth: Mentioning the major intercession,

which is the praiseworthy station.

Fifth: Informing that the Prophet (may Allah's peace and blessings be upon him) will not start with intercession, but will prostrate himself first.

When Allah gives him permission, he intercedes.

Sixth: Who is the most blissful to have this intercession?

Seventh: It will not be granted to those who associate partners with Allah.

Eighth: Clarifying its reality.

Chapter on the verse that says: {You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.} [Surat al-Qasas: 56]

Ibn al-Musayyib related that his father reported: When Abu Tālib was dying, the Messenger of Allah (may Allah's peace and blessings be upon him) came to him, as 'Abdullāh ibn Abu Umayyah and Abu Jahl were there. He said to him: "O uncle, say 'there is no god but Allah', a statement with which I could intercede for you before Allah."

Both of them said to him: "Will you renounce the religion of 'Abdul-Muttalib?"

The Prophet (may Allah's peace and blessings be upon him) repeated his request and they repeated what they said, and the last thing said by him was that he was upon the religion of 'Abdul-Muttalib and he refused to say: There is no god but Allah.

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "I will definitely ask forgiveness for you, unless I am prohibited from doing this for you."

So, Allah Almighty revealed: {It is not fitting for the Prophet and those who believe to seek forgiveness for the polytheists, even if they are close relatives, after becoming clear to them that they are the people of Blazing Fire.} [Surat at-Tawbah: 113] [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

And with regard to Abu Tālib, Allah revealed the following verse: {You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.} [Surat al-Qasas: 56]

Related points:

First: Interpreting the verse: {You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.}

Second: Interpreting the verse: {It is not fitting for the Prophet and those who believe to seek forgiveness for the polytheists}

Third: The major point is the interpretation of the words: {Say: "there is no god but Allah"} - contrary to the view held by those who claim to be knowledgeable.

Fourth: Abu Jahl and those with him knew the Prophet's intent when he said to Abu Tālib: "Say: there is no god but Allah". Allah thus censures those whom Abu Jahl is more knowledgeable of the basis of Islam than them.

Fifth: The Prophet's intense keenness that his uncle embraces Islam.

Sixth: This refutes the claim that 'Abdul-Muttalib and his predecessors were Muslims.

Seventh: The Prophet (may Allah's peace and blessings be upon him) asked forgiveness for his uncle, but he was not forgiven, and he was rather forbidden from that.

Eighth: Evil companions have a harmful impact on a person.

Ninth: The harmful consequence of overly revering forefathers and dignitaries.

Tenth: The suspicion for the deniers in this regard, given Abu Jahl's use of it as an argument.

Eleventh: This indicates that it is one's final deeds that matter, because if he had said these words, it would have availed him.

Twelfth: Pondering how serious this suspicious allegation is in the hearts of misguided people, as in the story they only argued with him regarding it while the Prophet (may Allah's peace and blessings be upon him) repeated his request about it. So, given how significant and clear it was for them, they limited their argument to it.

Chapter on reports regarding the excessive reverence for the righteous being the reason that the children of Adam disbelieve and leave their religion

And the verse that says: {O People of the Book, do not go to extremes in your religion, and do not say about Allah but the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit from Him.} [Surat an-Nisā': 171]

Commenting on the verse that says: {They said, 'Do not abandon your gods; and do not abandon Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr.'} [Surat Nūh: 23], Ibn 'Abbās (may Allah be pleased with him) said:

"These are the names of righteous men from the people of Noah. After they had perished, the devil inspired to their people to erect idols in the places where they used to sit and to name these idols after them. They did so, and they did not worship them. But when these people perished and knowledge was forgotten, the idols came to be worshiped."

Ibn al-Qayyim said: "Some of the earlier scholars said: When they died, their people became devoted to their graves and then made statues in their images, and after a long time had passed they began to worship them."

'Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Do not exaggerate in praising me as Christians exaggerated in praising the son of Mary, for I am only a servant. So, call me the servant of Allah and His Messenger." [Narrated by Al-Bukhāri and Muslim]

He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Beware of extremism, for indeed, extremism destroyed those before you."

Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Those who go to extremes are doomed." He said it three times. [Narrated by Muslim]

Related points:

First: Whoever comprehends this chapter and the two chapters after it will see how Islam has become alien,

and how Allah can change people's hearts in a strange manner.

Second: Knowing that the first polytheism on earth happened because of a suspicion related to righteous people.

Third: Knowing the first thing by which the religion of the prophets was changed and the reason behind that, along with knowing that Allah Almighty sent them.

Fourth: Acceptance of religious innovations even though they are rejected by divine laws and natural human dispositions.

Fifth: The reason for the occurrence of all of this was the mixing of truth with falsehood.

- The first was the love for righteous people.

- The second was that the people of knowledge and piety did something with a good intention, but those who came after them understood it differently.

Sixth: Interpreting the verse in Surat Nūh.

Seventh: A natural disposition in people is that the truth decreases within their hearts and falsehood increases.

Eighth: It supports the view reported from the righteous predecessors that religious innovations lead to disbelief.

Ninth: The devil knows what a religious innovation can lead to, even if done with a good intention.

Tenth: Knowing the general rule here, which is prohibiting immoderation and knowing its consequences.

Eleventh: The evil effect of devotion to graves, for a good purpose.

Twelfth: Knowing the prohibition of statues and the wisdom behind removing them.

Thirteenth: Recognizing the significance of this story and the dire need for it, as well as people's heedlessness of it.

Fourteenth: Most amazing of all is that they read it in the books of Tafsīr and Hadīth and know the meaning of these words, and the fact that Allah built a barrier between them and their hearts until they believed that the actions of the people of Nūh are the best acts of worship and that what Allah and His Messenger forbade was the disbelief that renders blood and property violable.

Fifteenth: Explicitly stating that they sought nothing but intercession.

Sixteenth: They thought that the scholars who made these statues and images wanted that (intercession).

Seventeenth: The Prophet's clear and unequivocal statement: "Do not exaggerate in praising me as Christians exaggerated in praising the son of Mary." May Allah's peace and blessings be upon him!

Eighteenth: His warning to us that the extremists are doomed.

Nineteenth: The explicit statement that these idols were only worshiped after knowledge had been forgotten, which points out the great significance of the existence of knowledge and the serious harm caused by its loss.

Twentieth: The loss of knowledge is caused by the death of scholars.

Chapter on what is reported regarding the stern warning about he who worships Allah at the grave of a pious man; so what if he worships that man!

'Ā'ishah (may Allah be pleased with her) reported: Umm Salamah mentioned to the Prophet (may Allah's peace and blessings be upon him) a church she had seen in the land of Abyssinia and the images contained therein. Thereupon, he said: "Those are people who, if a righteous man dies amongst them, they build a place of worship over his grave and place therein those images. They are the most evil people in the sight of Allah." [Narrated by Al-Bukhāri]

Those combine yielding to the two temptations: the graves and the statues.

She also reported: When the the Prophet (may Allah's peace and blessings be upon him) was in the throes of death, he kept putting his Khamīsah (a kind of garment) on his face and when he felt hot and short of breath, he removed it, then he said: "May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship." He gave the warning about what they had done. Had it not been for that, his grave would have been prominent, but it was feared to be taken as a place of worship. [Narrated by Al-Bukhāri and Muslim]

Jundab ibn ‘Abdullāh (may Allah be pleased with him) reported that he heard the Prophet (may Allah’s peace and blessings be upon him), five days before his death, say: “I stand acquitted before Allah from taking any one of you as an intimate friend, for Allah has taken me as His intimate friend just as He took Ibrāhīm (Abraham) as His intimate friend. Had I taken anyone of my Ummah as an intimate friend, I would have taken Abu Bakr. Beware! Those (nations) who preceded you, took the graves of their prophets as places of worship. Beware! Do not take graves as places of worship; for I forbid you from that.” [Narrated by Muslim]

So, the Prophet (may Allah’s peace and blessings be upon him) forbade this at the end of his life and he also cursed those who do it, as well as prayer at graves, even if no mosque is built there. This is the meaning of her statement: “It was feared to be taken as a place of worship.” The Companions would not build a mosque around his grave, and every place designated or used for prayer is deemed and called a mosque, as the Prophet (may Allah’s peace and blessings be upon him) said: “The earth has been made for me a place of worship and a means of purification.”

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Among the most wicked people are those who will be alive when the Hour comes, and those who take the graves as places of worship.” [Narrated by Ahmad with a sound chain of narration, and also by Abu Hātim and Ibn Hibbān]

Related points:

First: The Prophet’s statement about whoever builds a mosque to worship Allah therein at the grave of a righteous person, even if his intention is good.

Second: Prohibition of statues and giving a stern warning against it.

Third: A lesson to be taken from the Prophet’s excessive concern for this matter, as he clarified it first and then five days before his death he made a relevant statement; and thereafter, in the context, he added yet another statement.

Fourth: He prohibited doing this at his grave before the existence of the grave itself.

Fifth: This is one of the ways of the Jews and Christians regarding the graves of their prophets.

Sixth: He cursed them for doing so.

Seventh: His intention was to warn us of doing the same with his grave.

Eighth: The reason behind not making his grave prominent.

Ninth: The meaning of taking it as a mosque.

Tenth: He mentioned those who take the graves as places of worship in association with

those upon whom the Hour will come, pointing out the means to polytheism before it happens and its consequence.

Eleventh: In his speech five days before his death, he mentioned the response to the two groups that are deemed the most wicked heretic people.

Some of the righteous predecessors even excluded them from the seventy two sects. Those are the Rāfidis and the Jahmis. Polytheism and grave worship happened because of the Jahmis, who were the first to build mosques over the graves.

Twelfth: The Prophet (may Allah's peace and blessings be upon him) suffered intense throes of death.

Thirteenth: He was honored with intimate friendship with Allah.

Fourteenth: Stating that it is higher in level than love.

Fifteenth: Explicitly stating that Abu Bakr is the best among the Companions.

Sixteenth: Alluding to him being the Prophet's successor in leadership.

Chapter on what is reported that excessive reverence for the graves of righteous people turns them into idols worshiped apart from Allah

The Prophet (may Allah's peace and blessings be upon him) said: "O Allah, do not make my grave an idol that is worshiped. Allah's wrath was intense upon a people who took the graves of their prophets as places of worship." [Narrated by Mālik]

Sufyān reported from Mansūr from Mujāhid: {Have you [O disbelievers] thought about [the idols of] al-Lāt and al-'Uzzā} [Surat an-Najm: 19] He said: "He used to knead for them Sawīq (a type of food made of wheat or barley), and after he died, they became devoted to his grave." [Narrated by Ibn Jarīr] The verb knead in Arabic is 'yallut'; hence the one who kneads is called 'al-Lāt'.

Also, Ibn 'Abbās said: "He used to knead Sawīq for the pilgrims." [Narrated by Abu al-Jawzā']

Ibn 'Abbās (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) cursed the women who visit graves and people who take them as places for worship and put lights on them. [Narrated by Abu Dāwūd, Ibn Mājah, an-Nasā'i, and at-Tirmidhi]

Related points:

First: Definition of idols.

Second: Definition of worship.

Third: The Prophet (may Allah's peace and blessings be upon him) sought refuge with Allah Almighty only from things feared to happen.

Fourth: He coupled this with taking the graves of the prophets as places of worship.

Fifth: He mentioned Allah's severe wrath.

Sixth: Describing the manner of worshiping al-Lāt, one of the major idols.

Seventh: Knowing that it is the grave of a righteous man.

Eighth: It is the name of the one buried in the grave and mentioning the reason behind this appellation.

Ninth: He cursed women who visit the graves.

Tenth: He cursed those who place lights on them.

Chapter on the Prophet's protection of monotheism and blocking every means leading to polytheism

And the verse that says: {There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.} [Surat at-Tawbah: 128]

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not make your houses like graves, and do not make my grave a place for celebration, and invoke blessings (of Allah) on me for they will reach me wherever you may be." [Narrated by Abu Dāwūd]

'Ali ibn al-Husayn reported that he saw a man entering through a gap at the Prophet's grave and making supplication therein. He told him not to do that and said: "Shall I not tell you a Hadīth that I heard from my father from my grandfather from the Messenger of Allah (may Allah's peace and blessings be upon him? He said: 'Do not make your houses like graves, and do not make my grave a place for celebration, and invoke blessings (of Allah) on me for they will reach me wherever you may be.'" [Narrated in Al-Mukhtārah]

Related points:

First: Interpreting the verse in Surat at-Tawbah.

Second: His keenness to keep his Ummah the farthest away from this boundary.

Third: Mentioning his concern about us and his compassion and mercy towards his Ummah.

Fourth: He prohibited visiting his grave in a specific manner, though visiting it in general is among the best deeds.

Fifth: He prohibited frequent visiting.

Sixth: He urged the performance of supererogatory prayers at home.

Seventh: It is established among them that no prayer may be offered at the graveyard.

Eighth: He explained that a person's prayer and invocation of Allah's blessings upon him do reach him, wherever the person may be. So, there is no need for such presumed nearness (by visiting his grave).

Ninth: In the Barzakh (phase between death and resurrection), the Prophet (may Allah's peace and blessings be upon him) is presented with his Ummah's invocation of Allah's peace and blessings upon him.

Chapter on reports that some of this Ummah worship idols

And the verse that says: {Have you not seen those who were given a portion of the Scripture, who believe in idols and Tāghūt [false gods]} [Surat an-Nisā': 51]

And the verse that says: {Say, "Shall I inform you of those who deserve a worse punishment from Allah? Those who have been cursed by Allah and incurred His wrath, and He turned them into monkeys and pigs, and worshipers of Tāghūt [false gods]} [Surat al-Mā'idah: 60]

And the verse that says: {Those who prevailed in their matter said, "We will surely build over them a place of worship."} [Surat al-Kahf: 21]

Abu Sa'īd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "You will certainly tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered the hole of a lizard, you would enter it."

They said: "O Messenger of Allah, the Jews and Christians?"

He said: "Who else?" [Narrated by Al-Bukhāri and Muslim]

Thawbān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah brought the corners of the earth together for me, so I saw its eastern and western parts. The dominion of my Ummah will definitely reach as far as what was brought together for me.

I have been granted the two treasures, the red and the white.

I asked my Lord that my Ummah is not to be destroyed by a universal drought, and that He does not overcome them by enemies outside of them, reaching to their heart of power.

My Lord said: ‘O Muhammad, when I issue a decree it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought. And that they will not be overcome by enemies outside of themselves reaching to their heart of power- even if they gather against them from all the regions. But some of them will destroy others, and some will capture others.’” [Narrated by Muslim]

It was also narrated by Al-Barqāni with the following addition: “I verily fear for my Ummah the misleading leaders. Once the sword is used among my Ummah, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before a section of my Ummah attach themselves to the polytheists and sections worship idols. There will be among my Ummah thirty great liars each of them claiming to be a prophet, whereas I am the seal of the Prophets after whom there will be no prophet; and a section of my Ummah will continue to hold to the truth and be victorious and will not be harmed by those who forsake them, till Allah’s command comes.”

Related points:

First: Interpreting the verse in Surat an-Nisā’.

Second: Interpreting the verse in Surat al-Mā’idah.

Third: Interpreting the verse in Surat al-Kahf.

Fourth: Amongst the most important points is the meaning of belief in Jibt (idols) and Tāghūt (false gods)

in this context?

is it the belief within the heart?

Or is it closeness to and agreement with the followers of these things despite hating them and knowing they are false?

Fifth: Their statement: The disbelievers who know their disbelief are more guided than that of the believers.

Sixth: This is the intended meaning: that this will surely occur in this Ummah, as established in Abu Sa‘īd’s Hadīth.

Seventh: Stating that it - idol worshiping - will exist in large numbers of people within this Ummah.

Eighth: Most strangely, there will emerge those who claim to be prophets, like Al-Mukhtār, and utter the testimony of faith and state that they belong to this Ummah, and that the Messenger is true and the Qur'an is true, which says that Muhammad is the final Prophet. Nonetheless, and despite the clear contradiction between his claim and all this, some people believe him! Al-Mukhtār emerged and claimed to be a prophet toward the end of the Companions' era, and large numbers of people followed him.

Ninth: The glad tidings that the truth will not vanish completely, as it happened in the past, rather there will be a group that will hold fast to it.

Tenth: The great sign that despite their small number, they will not be harmed by those who forsake them or those who oppose them.

Eleventh: This condition stands till the Day of Judgment.

Twelfth: The great signs, like the Prophet's statement that Allah brought the eastern and western parts of the earth together for him and he explained the meaning of this and it happened as he told, unlike the northern and southern parts; his statement that he was given the two treasures and that his supplication for his Ummah regarding the two things was answered, yet his supplication for the third thing was not answered; his statement that the sword will be used among the Ummah and it will not be withdrawn, and that groups of the Ummah will destroy one another and take one another as captives; his fear for his Ummah from the misleading leaders and his statement that there will emerge within this Ummah those who claim to be prophets; and his statement about the continuity of the victorious group. All of these things did actually happen just as he said, even though each one of them was unimaginable.

Thirteenth: Mentioning his fear for his Ummah from the misleading leaders.

Fourteenth: Pointing out the meaning of idol worship.

Chapter on what is reported regarding magic

And the verse that says: {although they already knew that whoever gets into it [magic] would not have any share in the Hereafter.} [Surat al-Baqarah: 102]

And the verse that says: {they believe in Jibt (idols) and Tāghūt [false gods]} [Surat an-Nisā': 51]

'Umar said: "Jibt is magic, and Tāghūt is the devil."

Jābir said: "Tāghūts were soothsayers upon which the devils used to descend, and there was one in each neighborhood."

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Avoid the seven destructive sins."

They said: "O Messenger of Allah, what are they?"

He said: "Associating partners with Allah; magic; killing a person whom Allah has made inviolable, unless legally justified; consuming usury; devouring the orphan's wealth; fleeing from the battlefield; and slandering chaste, believing, and unaware women."

Jundab reported that the Prophet (may Allah's peace and blessings be upon him) said: "A sorcerer's legal punishment is to strike him with the sword." [Narrated by At-Tirmidhi; and he said that the correct view is that it was the statement of the Companion (not of the Prophet)]

Bajālah ibn 'Abadah reported: 'Umar ibn al-Khattāb issued a written decree that all male or female sorcerers should be killed. So we killed three female sorcerers. [Narrated by Al-Bukhāri]

It is also authentically reported that Hafsah (may Allah be pleased with her) ordered the killing of a female slave of hers who had cast a magic spell on her, so she was killed.

This was also authentically reported from Jundab.

Ahmad said: "This is reported from three of the Prophet's Companions."

Related points:

First: Interpreting the verse in Surat al-Baqarah.

Second: Interpreting the verse in Surat an-Nisā'.

Third: Explaining the meaning of Jibt and Tāghūt and the difference between them.

Fourth: A Tāghūt could be a Jinn or a human.

Fifth: Knowing the seven destructive sins specified with prohibition.

Sixth: A sorcerer is deemed a disbeliever.

Seventh: He should be killed without asking him to repent.

Eighth: This existed among Muslims during the era of 'Umar, so what about after him!

Chapter on defining some types of magic

Qatan ibn Qabīsah related that his father reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: "Indeed, 'Iyāfah, Tarq, and Tiyarah are among the practices of Jibt." [Narrated by Ahmad]

'Awf said: "'Iyāfah is scaring the birds into flying; and Tarq is drawing lines on the land."

Regarding Jibt,

Al-Hasan said: "The ringing sound of the devil."

[Narrated by Abu Dāwūd, An-Nasā'i, and Ibn Hibbān with a good chain of narration]

Ibn 'Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever acquires a branch of the knowledge of astrology has acquired a branch of magic of which he acquires more as long as he continues to do so." [Narrated by Abu Dāwūd with an authentic chain of narration]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever ties a knot and blows on it has practiced magic; and whoever practices magic has committed polytheism; and whoever hangs up something (like an amulet) will be entrusted to it." [Narrated by An-Nasā'i]

Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Shall I tell you what 'Adhu is? It is calumny which is transmitted among people (causing enmity between them)." [Narrated by Muslim]

Ibn 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Some eloquence is magic." [Narrated by al-Bukhāri and Muslim]

Related points:

First: 'Iyāfah, Tarq, and Tiyarah are among the practices of Jibt.

Second: Defining 'Iyāfah, Tarq, and Tiyarah.

Third: Astrology is a type of magic.

Fourth: Forming a knot and blowing on it falls under magic.

Fifth: Calumny also falls under this.

Sixth: Some eloquence also belongs to this.

Chapter on what is reported regarding soothsayers and the like

One of the Prophet’s wives reported that he said: “Whoever goes to an ‘Arrāf (diviner) and asks him about something then believes him, his prayers will not be accepted for forty days.” [Narrated by Muslim]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever goes to a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad.” [Narrated by Abu Dāwūd]

In another Hadīth,

the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever goes to a soothsayer or a diviner and believes what he says has disbelieved in what was revealed to Muhammad.” [Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, An-Nasā’i, and Al-Hākim; Sahīh/Authentic according to the conditions of Al-Bukhāri and Muslim]

Ibn Mas‘ūd reported a similar Hadīth

narrated by Abu Ya‘la.

‘Imrān ibn Husayn (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “He is not one of us who seeks omens or has omens interpreted for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him. And whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad.” [Narrated by Al-Bazzār with a sound chain of narration]

Ibn ‘Abbās reported the same Hadīth without the part: “And whoever goes to a soothsayer...” [Narrated by At-Tabarāni in Al-Awsat]

Al-Baghawi said: “The ‘Arrāf is the one who claims to have knowledge of affairs using signs to pinpoint certain locations, such as knowing a stolen item or the place of a lost item.”

He is said to be the diviner, who foretells hidden things in the future.

He is also said to be the one who tells about things concealed within conscience.

Abu al-‘Abbās Ibn Taymiyyah said: “‘Arrāf” (diviner): is a name for a soothsayer, an astrologer, a geomancer and the like who tell about things in these ways.”

Ibn ‘Abbās said regarding those who write the alphabets and link them to the stars to foretell the future: “I do not think that anyone who does so will have a share of reward with Allah.”

Related points:

First: Believing soothsayers and belief in the Qur'an cannot coexist.

Second: Explicitly stating that this is disbelief.

Third: Mentioning those for whom soothsaying is done.

Fourth: Mentioning those for whom omens are interpreted.

Fifth: Mentioning those for whom magic is done.

Sixth: Mentioning those who learn "Abājād" (the alphabets in association with the stars).

Seventh: Clarifying the difference between a Kāhin (soothsayer) and an 'Arrāf (diviner).

Chapter on what is reported regarding Nushrah (undoing magic spell using magic)

Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) was asked about Nushrah (undoing magic spell using magic) and he said: "It is from the work of the devil." [Narrated by Ahmad and Abu Dāwūd with a sound chain of narration] Abu Dāwūd said: Ahmad was asked about it and said: "Ibn Mas'ūd disliked all that."

Qatādah related: I said to Ibn al-Musayyib: "If a man is under the effect of magic or is made to dislike his wife; should a Nushrah be performed for him to undo the magic?"

He replied: "There is nothing wrong with that. They only intend it for good. What benefits people is not prohibited." [End of quote]

Al-Hasan is reported to have said: "No one can undo the magic except a sorcerer."

Ibn al-Qayyim said: "Nushrah is to undo magic worked on someone, and it is of two types:

One type is magic undone by like magic, which is the work of the devil, and this is what Al-Hasan's statement addresses, as both the performer of Nushrah and the one for whom it is performed seek closeness to the devil by things pleasing to him so that he will undo his work on the bewitched person.

The second type is Nushrah performed by Ruqyah (faith-healing), refuge-seeking Dhikr, medicines, and permissible supplications. This is lawful."

Related points:

First: Prohibiting Nushrah.

Second: Explaining the difference between what is prohibited and what is sanctioned in a way that clears confusion.

Chapter on what is reported regarding taking evil omens

And the verse that says: {Indeed, their misfortune is decreed by Allah, but most of them do not know.} [Surat al-A‘rāf: 131]

And the verse that says: {The messengers said, “Your evil omen is with yourselves [because of your disbelief]. Is it because you are admonished? Rather, you are a people who transgress all bounds.”} [Surat Yāsīn: 19]

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “There is no contagion, nor is there any evil omen in birds, nor is there any evil omen in the owl, nor is there any evil omen in the month of Safar.” [Narrated by Al-Bukhāri and Muslim]

A version by Muslim has this addition: “and no star promising rain, and no ghoul.”

Anas (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) said: “There is no contagion or evil omens, and I like good omens.” They said: “What is a good omen?”

He said: “A good word.” [Narrated by Al-Bukhāri and Muslim]

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: Once omens were mentioned in the Prophet’s presence, he said: “The best of them is the good omen, and a Muslim should not refrain from something because of an omen. When any of you sees something which he dislikes, he should say: ‘O Allah, You alone bring good things, You alone avert evil things, and there is no power nor strength except in You.’” [Narrated by Abu Dāwūd]

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Belief in evil omens is polytheism. Belief in evil omens is polytheism. Everyone of us experience something of that, but Allah dispels it with reliance on Him.” [Narrated by Abu Dāwūd and At-Tirmidhi who classified it as Sahīh/Authentic and attributed the last part to Ibn Mas‘ūd]

Ibn ‘Amr (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever refrains from doing something because of his belief in bad omens has thus committed polytheism.” They said: “What is the expiation of that?” He said: “It is to say: Allahumma la khayra illa khayruk, wa la tayra illa tayruk, wa la ilāha ghayruk (O Allah, there is no good except Your good, nor omen except Your omen, and there is no god but You).” [Narrated by Ahmad]

Al-Fadl ibn al-‘Abbās (may Allah be pleased with him) reported: “Tiyarah is what prompts you to do something or to refrain you from doing it.” [Narrated by Ahmad]

Related points:

First: Noting the verses: {Indeed, their misfortune is decreed by Allah} and {Your evil omen is with yourselves.}

Second: Negating contagion.

Third: Negating Tiyarah (taking bad omens).

Fourth: Negating the evil omen in the owl.

Fifth: Negating the evil omen in the month of Safar.

Sixth: A good omen does not fall under this; rather, it is recommended.

Seventh: Explaining the meaning of a good omen.

Eighth: Some of this exist within people’s hearts, while they hate it, will not cause harm; but Allah makes it go away through reliance upon Him.

Ninth: The Dhikr to be said by anyone finding this within himself.

Tenth: Explicitly stating that taking bad omens is polytheism.

Eleventh: Defining the objectionable Tiyarah.

Chapter on what is reported regarding astrology

Qatādah said: “Allah created these stars for three purposes: as an adornment for the sky, as meteors to stone the devils, and as signs by which people find their way. If anyone explains them differently, he makes a mistake, squanders what is allotted to him, and occupies himself with something he does not know.” [Narrated by Al-Bukhāri]

Qatādah disliked learning the moon phases, and Ibn ‘Uyaynah did not regard it as permissible. Harb said this about them.

Ahmad and Is'hāq, on the other hand, sanctioned learning the moon phases.

Abu Mūsa (may Allah be pleased with him)

reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Three will not enter Paradise: the one addicted to drinking alcohol, the one who severs kinship ties, and the one who believes in sorcery.” [Narrated by Ahmad and Ibn Hibbān]

Related points:

First: The wisdom behind creating the stars.

Second: Refuting anyone who claimed otherwise.

Third: Citing the scholarly difference over learning the moon phases.

Fourth: The warning to anyone who believes in sorcery, even if he knows it is falsehood.

Chapter on what is reported about seeking rain through the stars

And the verse that says: {and instead [of thanking Allah] for the provision you are given, you show ingratitude?} [Surat al-Wāqi‘ah: 82]

Abu Mālik al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Among my Ummah there are four characteristics belonging to Jāhiliyyah (the pre-Islamic period of ignorance) which they do not abandon: boasting of high rank, defaming lineages, seeking rain by the stars, and wailing." [Narrated by Muslim]

He (may Allah's peace and blessings be upon him) also said: "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a shield of scabies." [Narrated by Muslim]

Zayd ibn Khālid (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) led us in the Fajr prayer at Hudaybiyah, after a night of rainfall. At the prayer he turned towards the people and said: "Do you know what your Lord has said?" They replied: "Allah and His Messenger know best." He said: "Some of My servants became believers in Me and some as unbelievers. He who said, 'We have had rainfall due to the blessing and mercy of Allah,' is a believer in Me and a disbeliever in stars; and he who said, 'We have had rainfall due to the rising of such and such (star),' is a disbeliever in Me and a believer in the stars." [Narrated by Al-Bukhāri and Muslim]

Ibn ‘Abbās (may Allah be pleased with him) reported

a Hadīth with the same meaning, reading: "Some said: 'The naw' (rainfall due to the rise of a star) of such and such turned out to be true.' So, Allah revealed these verses: {I do swear by the positions of the stars – and this is indeed a great oath, if only you knew – that this is indeed a noble Qur'an, in a well-preserved Record, that none can touch except the purified [angels] – a revelation from the Lord of the worlds. Do you take this discourse lightly, and instead [of thanking Allah] for the provision you are given, you show ingratitude? [Surat al-Wāqi‘ah:75-82] [Narrated by al-Bukhāri and Muslim]

Related points:

First: Interpreting the verse in Surat al-Wāqi‘ah.

Second: Mentioning the four characteristics belonging to Jāhiliyyah.

Third: Mention of disbelief along with some of them.

Fourth: Some type of disbelief does not bring one out of Islam.

Fifth: His statement "Some of My servants became believers in Me and some as unbelievers" due to the descent of blessings.

Sixth: Being aware of belief in such a situation.

Seventh: Being aware of disbelief in such a situation.

Eighth: Heeding the statement: "The naw' of such and such turned out to be true".

Ninth: A scholar may bring up a subject for learners by way of inquiring, like his statement: "Do you know what your Lord has said?"

Tenth: The warning to wailing women.

Chapter on the verse that says: {And among people there are some who take others as equals to Allah: they love them as they should love Allah.} [Surat al-Baqarah: 165]

And the verse that says: {Say, "If your parents, your children, your brothers, your spouses, your clan, the wealth you have acquired, the trade you fear to decline, and the homes you cherish – [if these] are dearer to you than Allah and His Messenger, and striving in His cause, then wait until Allah executes His decree. For Allah does not guide disobedient people."} [Surat at-Tawbah: 24]

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None of you will attain perfect faith until I am more beloved to him than his child, his parent, and all people." [Narrated by al-Bukhāri and Muslim]

Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said: "There are three qualities whoever has them will taste the sweetness of faith: To love Allah and His Messenger more than anyone else; to love a person only for the sake of Allah; and to abhor returning to disbelief after Allah has saved him from it as he would abhor to be thrown into the fire." [Narrated by Al-Bukhāri and Muslim]

In another version: "No one tastes the sweetness of faith until..." to the end of the Hadīth.

Ibn ‘Abbās (may Allah be pleased with him) reported: “If anyone loves for the sake of Allah, hates for the sake of Allah, shows loyalty for the sake of Allah, and shows enmity for the sake of Allah, indeed the protection and closeness of Allah is attained by this. No one will taste the sweetness of faith, even if he prays and fasts a lot, until he acts in this way. The bonds of brotherliness among people have mostly come to be formed on worldly basis, and this does not avail them in any way.” [Narrated by Ibn Jarīr]

Commenting on the verse {and all ties between them will be cut off}, Ibn ‘Abbās said: “Friendship.”

Related points:

First: Interpreting the verse in Surat al-Baqarah.

Second: Interpreting the verse in Surat at-Tawbah.

Third: It is obligatory to love the Prophet (may Allah’s peace and blessings be upon him) more than oneself and one’s family and wealth.

Fourth: The negation of belief does not mean being out of the fold of Islam.

Fifth: There is sweetness of faith that some may taste and others not.

Sixth: The four actions done by the heart without which one cannot attain the protection and closeness of Allah Almighty or taste the sweetness of faith.

Seventh: The Companions’ understanding of reality: that bonds of brotherliness are mostly based on worldly interests.

Eighth: Interpreting {and all ties between them will be cut off.}

Ninth: Among polytheists there are some who love Allah Almighty greatly.

Tenth: The warning to anyone who loves any of the eight things more than his religion.

Eleventh: Taking anyone as an equal besides Allah and loving him as Allah should be loved is indeed major polytheism.

Chapter on the verse that says: {It is Satan who frightens [you] through his allies. Do not fear them, but fear Me, if you are [true] believers.} [Surat Āl ‘Imrān: 175]

And the verse that says: {The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give Zakah and fear none but Allah. It is they who are expected to be rightly guided.} [Surat at-Tawbah: 18]

And the verse that says: {There are some among people who say, “We believe in Allah”, but when they suffer for the sake of Allah, they deem the persecution of men as equal to the punishment of Allah.} [Surat al-‘Ankabūt: 10]

Abu Sa‘īd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “It is part of weak certitude to please people by displeasing Allah, praise them for Allah’s sustenance, and dispraise them for what Allah withheld from you. Indeed, the sustenance of Allah is not brought forth by the keenness of a keen person or kept away due to the hatred of a hater.”

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever seeks to please Allah by deeds that people are displeased with, Allah will be pleased with him and will make the people pleased with him. And whoever seeks to please people by deeds that displease Allah, Allah will be displeased with him and will make the people displeased with him.” [Narrated by Ibn Hibbān]

Related points:

First: Interpreting the verse in Surat Āl ‘Imrān.

Second: Interpreting the verse in Surat at-Tawbah.

Third: Interpreting the verse in Surat al-‘Ankabūt.

Fourth: Certitude strengthens and weakens.

Fifth: There are signs of its weakness, including these three things.

Sixth: Fearing Allah Almighty alone is a religious duty.

Seventh: Mentioning the reward for those who do it.

Eighth: Mentioning the punishment for those who give it up.

Chapter on the verse that says: {And put your trust in Allah if you are believers.} [Surat al-Mā’idah: 23]

And the verse that says: {The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord} [Surat al-Anfāl: 2]

And the verse that says: {O Prophet, Allah is sufficient for you and for the believers who follow you.} [Surat al-Anfāl: 64]

And the verse that says: {Whoever puts his trust in Allah, He is sufficient for him.} [Surat at-Talāq: 3]

Ibn ‘Abbās (may Allah be pleased with him) said: {Allah is Sufficient for us, and He is the best Protector.} Ibrāhīm (peace be upon him) said it when he was thrown in the fire, and Muhammad (may Allah’s peace and blessings be upon him) said it when they said to him: {“Indeed, the people have gathered against you, so fear them.” But it only increased them in faith, and they said, “Allah is Sufficient for us, and He is the best Protector.”} [Surat Āl-‘Imrān: 173] [Narrated by al-Bukhāri and an-Nasā’i]

Related points:

First: Reliance upon Allah is one of the religious duties.

Second: It is one of the requirements of faith.

Third: Interpreting the verse in Surat al-Anfāl.

Fourth: Interpreting the verse at its end.

Fifth: Interpreting the verse in Surat at-Talāq.

Sixth: The immense significance of this statement, and that it was what Prophet Ibrāhīm and Prophet Muhammad said during hardships.

Chapter on the verse that says: {Do they feel secure from the plan of Allah? None can feel secure from the plan of Allah except the people who are losers.} [Surat al-A‘rāf: 99]

And the verse that says: {He said, “Who would despair of his Lord’s mercy except those who are misguided?”} [Surat al-Hijr: 56]

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) was asked about the major sins so he said: “Associating partners with Allah, despairing of relief coming from Allah, and feeling secure from Allah’s plot.”

Ibn Mas‘ūd (may Allah be pleased with him) said: “The gravest major sins are: associating partners with Allah, feeling secure from Allah’s plot, despairing of Allah’s mercy, and losing hope in relief coming from Allah.” [Narrated by ‘Abdur-Razzāq]

Related points:

First: Interpreting the verse in Surat al-A‘rāf.

Second: Interpreting the verse in Surat al-Hijr.

Third: The stern warning to those feeling secure from Allah’s plot.

Fourth: The stern warning against despair of Allah’s mercy.

Chapter: It is part of the belief in Allah to endure Allah's predestination patiently

And the verse that says: {Whoever believes in Allah, He will guide his heart. And Allah is All-Knowing of everything.} [Surat t-Taghābun: 11]

'Alqamah said: "This is a man who gets hit by a disaster and, knowing that it is from Allah, he shows contentment and submission."

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Two matters are signs of disbelief on the part of those who indulge in them: Defaming a person's lineage and wailing over the dead." [Narrated by Muslim]

Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "He is not one of us who slaps his cheeks, tears apart his clothes, and wails in the manner of Jāhiliyyah." [Narrated by Al-Bukhāri and Muslim]

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If Allah willed to do good to His servant, He expedites his punishment in the life of this world, and if He willed to do ill to His servant, He withholds the punishment for his sins until He comes with all his sins on the Day of Resurrection."

In another Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "The greater the tribulation, the greater the reward. When Allah Almighty loves a people, He tests them. So whoever is content, for him is contentment; and whoever is discontent, for him is discontent." [Classified by At-Tirmidhi as Hasan/Sound]

Related points:

First: Interpreting the verse in Surat at-Taghābun.

Second: This is part of the belief in Allah Almighty.

Third: Mention of the defamation of people's lineages.

Fourth: The stern warning against slapping one's cheeks, tearing apart one's clothes, and wailing in the manner of Jāhiliyyah.

Fifth: The sign indicating that Allah wills good for His servant.

Sixth: And the sign indicating that Allah wills evil for His servant.

Seventh: The sign of Allah's love for His servant.

Eighth: The prohibition of discontent with Allah's predestination.

Ninth: The reward for enduring afflictions with contentment.

Chapter on what is reported regarding Riyā’ (showing-off good deeds)

And the verse that says: {Say, “I am only a man like you; it has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.”} [Surat al-Kahf: 110]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Allah Almighty said: ‘I am the One Who is most free from want of partners. Whoever does a deed and associates others with Me in it, I leave him to his polytheism.’” [Narrated by Muslim]

Abu Sa‘īd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Shall I tell you about what I fear for you more than the Anti-Christ?”

They said: “Yes, O Messenger of Allah!” He said: “The hidden polytheism! A man stands to pray and beautifies his prayer because he sees someone looking at him.” [Narrated by Ahmad]

Related points:

First: Interpreting the verse in Surat al-Kahf.

Second: The serious matter of the rejection of a good deed if mixed with devotion to other than Allah.

Third: Mentioning the reason entailing this, which is His complete self-sufficiency.

Fourth: Another reason is that He is far exalted above all partners.

Fifth: The Prophet’s fear for his Companions from Riyā’ (showing off good deeds).

Sixth: He explained this by the example of someone who prays to Allah but improves his prayer when he sees someone watching him.

Chapter: It is part of polytheism to seek worldly life by one’s deeds

And the verses that say: {Those who seek the life of this world and its splendor, We will repay them in full in this life for their deeds, and nothing will be diminished from them therein. It is they who will have nothing in the Hereafter but the Fire. All their efforts will be worthless, and all their deeds will be futile.] [Surat Hūd: 15-16]

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Wretched is the slave of the dinar, wretched is the slave of the dirham,

wretched is the slave of Khamīsah (a kind of fine garments),

wretched is the slave of Khamīlah (velvet).

If he is given, he is pleased; and if he is not given, he is discontent. Let him be wretched and relapse; and if he is pierced with a thorn, let him not find anyone to take it out for him.

Blissful is he who holds the reins of his horse to strive in the cause of Allah, with his hair unkempt and his feet covered with dust.

If he is appointed as a guard, he is content with the post of guarding.

And if he is appointed in the vanguard, he is content with the post of vanguard.

If he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted." [Narrated by Al-Bukhāri with a similar wording]

Related points:

First: A person may be doing the deeds of the Hereafter while actually intending worldly benefits thereby.

Second: Interpreting the verse in Surat Hūd.

Third: A Muslim may be called the slave of dinar, dirham, and Khamīsah.

Fourth: The reason for it is that when he is given, he is content; but when he is not given, he shows discontent.

Fifth: His words: "Let him be wretched and relapse."

Sixth: His words: "And if he is pierced with a thorn, let him not find anyone to take it out for him."

Seventh: Praising the fighter in the cause of Allah who possesses these traits.

Chapter: He who obeys the scholars and rulers in prohibiting what Allah permitted or permitting what Allah prohibited has taken them as gods apart from Allah

Ibn 'Abbās said: "You are about to be punished by stones descending from the heaven; I say 'the Messenger of Allah (may Allah's peace and blessings be upon him) said so and so' and you say 'Abu Bakr and 'Umar said so and so'!"

Ahmad ibn Hanbal said: "I wonder how some people know Isnād (chain of transmission) and its authenticity and they still follow the opinion of Sufyān, whereas Allah Almighty says: {So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] Do you know what Fitnah is? It is polytheism. Perhaps if someone rejects some of the Prophet's statements, he might have some doubt in his heart and thus goes astray."

‘Adyy ibn Hātim reported: I heard the Prophet (may Allah’s peace and blessings be upon him) recite this verse: {They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.} [Surat at-Tawbah: 31] I said: “But we do not worship them.”

He said: “Is it not true that they prohibit what Allah made lawful and so you prohibit it and they permit what Allah made unlawful and so you permit it?”

I said: “Yes!”

He said: “This is worshiping them.” [Narrated by Ahmad and At-Tirmidhi, who classified it as Hasan/Sound]

Related points:

First: Interpreting the verse in Surat an-Nūr.

Second: Interpreting the verse in Surat at-Tawbah.

Third: Clarifying the meaning of worship not known to ‘Adyy.

Fourth: Ibn ‘Abbās gave example by Abu Bakr and ‘Umar, and Ahmad gave example by Sufyān.

Fifth: Things took a radical turn to the extent that most people regard the worship of monks as the best deed, which they call Walāyah (loyalty/allegiance), and the worship of rabbis as knowledge and Fiqh. Then, things changed even further until impious people were worshiped apart from Allah and ignorant ones received worship in the second sense.

Chapter on the verses that say: {Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghūt [false judges], even though they were commanded to reject them? Satan wants to lead them far astray. When it is said to them, “Come to what Allah has sent down and to the Messenger,” you will see the hypocrites turn away from you in aversion. How will it be when a disaster befalls them because of what their hands have sent forth, then they come to you swearing by Allah, “We intended nothing but good and reconciliation.”} [Surat an-Nisā’: 60-62]

And the verse that says: {When it is said to them, “Do not spread corruption in the land,” they say, “We are only reformers.”} [Surat al-Baqarah: 11]

And the verse that says: {Do not spread corruption on earth after it has been set aright, but call upon Him with fear and hope. Indeed, the mercy of Allah is close to those who do good.} [Surat al-A‘rāf: 56]

And the verse that says: {Do they seek the judgment of the times of ignorance? Who could be better than Allah in judgment for people who are certain in faith?} [Surat al-Mā’idah: 50]

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “None of you will attain perfect faith until his personal desire complies with what I came with.”

An-Nawawi said: “This is an authentic Hadīth, which we narrated in the book of 'al-Hujjah', with an authentic chain of narration.”

Ash-Sha‘bi said: “There was a dispute between a hypocrite and a Jew.

The Jew said: ‘Let us refer to Muhammad for judgment.’

He knew that he would not be bribed.

But the hypocrite said: ‘Let us refer to the Jews for judgment,’ knowing that they would accept bribes.

So they agreed to go and refer for judgment to a clergyman in Juhaynah (an Arab tribe). Thereupon, Allah Almighty revealed: {Have you not seen [O Prophet] those who claim that they believe...} [Surat an-Nisā’: 60-62]

It is also said to have been revealed with regard to two men who had a dispute. One of them asked to refer to the Prophet (may Allah’s peace and blessings be upon him) for judgment, while the other chose Ka‘b ibn al-Ashraf. Then, they presented their case to ‘Umar, and one of them related the whole story to him.

Thereupon, he said to the one who was not satisfied with the Prophet (may Allah’s peace and blessings be upon him) as judge: “Is it so?”

He said: ‘Yes.’ So he struck him with the sword, killing him.

Related points:

First: Interpreting the verse in Surat an-Nisā’ and the help it provides for understanding the Tāghūt.

Second: Interpreting the verse in Surat al-Baqarah: {When it is said to them, “Do not spread corruption in the land,”}

Third: Interpreting the verse in Surat al-A‘rāf: {Do not spread corruption on earth after it has been set aright}

Fourth: Interpreting: {Do they seek the judgment of the times of ignorance?}

Fifth: Ash-Sha‘bi’s input regarding the circumstances surrounding the revelation of the first verse.

Sixth: Explaining the true and false faith.

Seventh: ‘Umar’s story with the hypocrite.

Eighth: No one attains true faith unless his desires are consistent with what the Prophet (may Allah’s peace and blessings be upon him) brought.

Chapter on those who deny any of Allah’s names and attributes

And the verse that says: {And they deny the Most Compassionate. Say, “He is my Lord; none has the right to be worshiped except Him. In Him I put my trust, and to Him is my return.”} [Surat ar-Ra‘d: 30]

‘Ali (may Allah be pleased with him) said: “Speak to the people according to their level of understanding. Do you want that Allah and His Messenger be denied?” [Narrated by Al-Bukhāri]

Ibn ‘Abbās (may Allah be pleased with him) reported that he saw a man who shivered on hearing one of the Prophet’s Hadīths about Allah’s attributes in denial of that, so he said: “What is the reason for those people’s fear? They willingly accept what is precise thereof, and react ruinously to its ambiguous.” [Narrated by ‘Abdur-Razzāq]

When Quraysh heard the Prophet (may Allah’s peace and blessings be upon him) say the name Ar-Rahmān (the Most Compassionate), they expressed disapproval of that. So, Allah Almighty revealed: {And they deny the Most Compassionate.} [Surat ar-Ra‘d: 30]

Related points:

First: Faith is negated on account of denying any of Allah’s names and attributes.

Second: Interpreting the verse in Surat ar-Ra‘d.

Third: Not speaking to people about things they cannot understand.

Fourth: The reason - as explained - leads to deny Allah and His Messenger, albeit unintentionally.

Fifth: Ibn ‘Abbās’s words regarding those who deny anything of this and that such denial leads to ruin.

Chapter on the verse that says: {They know Allah’s favors, yet they deny them, and most of them are ungrateful.} [Surat an-Nahl: 83]

Mujāhid said: “This is like someone saying: This is my wealth which I inherited from my forefathers.”

‘Awn ibn ‘Abdullāh said: “They say: Had it not been for so-and-so, such-and-such would not have happened.”

Ibn Qutaybah said: “They say: This is due to intercession by our gods.”

Abu al-‘Abbās mentioned the above-cited Hadīth reported by Zayd ibn Khālid in which Allah Almighty said: “Some of My servants became believers in Me and some unbelievers...”

Examples of this are numerous in the Qur’an and Sunnah, as Allah dispraises those who attribute His favors to others and associate partners with Him.

One of the righteous predecessors said: “This is like them saying, ‘the wind was good and the sailor was skillful,’ and similar things that people commonly say.”

Related points:

First: Explaining the meaning of the recognition of favors and denial of them.

Second: Knowing that such statements are common among people.

Third: Labeling such speech as denial of Allah’s favors.

Fourth: Two opposite things getting together in a person’s heart.

Chapter on the verse that says: {So do not set up rivals to Allah while you know.} [Surat al-Baqarah: 22]

Commenting on this verse, Ibn ‘Abbās said: “'Rivals' is the hidden polytheism, which is more undetectable than the creeping of ants on a black stone in the darkness of night.

This is like saying: By Allah, I swear by your life, O so-and-so; or I swear by my life!

And like saying: Were it not for the dog of so-and-so, burglars would come to us.

And: Were it not for ducks in the house, burglars would come.

And: It is as Allah wills and you will.

And: Were it not for Allah and so-and-so. Do not include 'so-and-so' in such phrases. This is all polytheism.” [Narrated by Ibn Abi Hātim]

‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever swears by other

than Allah has become a disbeliever or a polytheist.” [Narrated by At-Tirmidhi and Al-Hākim]

Ibn Mas‘ūd said: “To swear by Allah even if I were telling a lie is dearer to me than to swear by other than Him even if I were telling the truth.”

Hudhayfah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Do not say: It is as Allah wills and so-and-so wills; rather say: It is as Allah wills and then so-and-so wills.” [Narrated by Abu Dāwūd]

Ibrāhīm an-Nakha‘i said that he disliked that someone says: I seek refuge with Allah and with you. However, it is allowed to say: I seek refuge with Allah, and then with you. He said: “Say: Were it not for Allah, and then so-and-so, but do not say: Were it not for Allah and so-and-so.”

Related points:

First: Interpreting the word "rivals" in the verse in Surat al-Baqarah.

Second: The Companions used to take the verses pertaining to the major polytheism as also applicable to the minor one.

Third: Swearing by other than Allah is polytheism.

Fourth: If a person swears by other than Allah while speaking the truth, this is more serious than the Ghamūs oath (intentional lying under oath punishable by dipping the liar in Hellfire).

Fifth: The difference between 'and' and 'then' in this context.

Chapter on those who are not satisfied with swearing by Allah

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Do not swear by your forefathers. Whoever swears by Allah should speak the truth, and whoever receives swearing by Allah should be satisfied with it, and whoever is not satisfied with it is disassociated from Allah.” [Narrated by Ibn Mājah]

Related points:

First: Prohibiting swearing by one’s forefathers.

Second: A person to whom someone swears by Allah is commanded to be content with it.

Third: The warning to those not satisfied with swearing by Allah.

Chapter on saying: As Allah wills and you will

Qutaylah reported: A Jew came to the Prophet (may Allah’s peace and blessings be upon him) and said: “You are associating partners with Allah.

You say: ‘As Allah wills and you will’.

And you say: ‘By the Ka‘bah!’”

So, the Prophet (may Allah’s peace and blessings be upon him) commanded them, when swearing, to say: “By the Lord of the Ka‘bah!”

And to say: “As Allah wills and then you will.” [Narrated by An-Nasā’i, who classified it as Sahīh/Authentic]

Ibn ‘Abbās (may Allah be pleased with him) reported: A man once said to the Prophet (may Allah’s peace and blessings be upon him): “As Allah wills and you will.” Thereupon, he said: “Have you made me an equal to Allah? As Allah alone wills.” [Narrated by An-Nasā’i]

At-Tufayl, ‘Ā’ishah’s half brother from the mother, reported: I saw in a dream that I came across a group of Jews and said:

“You would be good, if only you did not say: "Uzayr is the son of Allah'.”

They said: “And you would be good, if only you did not say: 'As Allah wills and Muhammad wills'.”

Then, I passed by a group of Christians and said: “You would be good, if only you did not say: 'Jesus is the son of Allah'.”

They said: “And you would be good, if only you did not say: 'As Allah wills and Muhammad wills'.”

In the morning, I related this dream to some people.

Then, I went to the Prophet (may Allah’s peace and blessings be upon him) and told him about it.

He said: “Have you told anyone about it?”

I said: ‘Yes.’

He praised Allah and commended Him then said (to the people):

“Tufayl had a dream and he related it to some of you.

Indeed, you say a certain phrase that such and such was preventing me from prohibiting you to say it.

Do not say: As Allah wills and Muhammad wills, rather say: As Allah alone wills." [Narrated by Ibn Mājah]

Related points:

First: The Jews know about the minor polytheism.

Second: People's understanding under the influence of personal inclinations.

Third: The Prophet (may Allah's peace and blessings be upon him) said: "Have you made me an equal to Allah?" So, what about the one who said about him:

"I have none to resort to but you" and the two lines (of poetry) that follow it?

Fourth: This does not fall under the major polytheism, given his statement: "I have been kept by such and such from prohibiting you".

Fifth: A good dream is one of the forms of revelation.

Sixth: It may lead to the legislation of some rulings.

Chapter: Those who curse time do hurt Allah

And the verse that says: {And they say, "There is nothing but our life of this world: we die and we live, and nothing causes us to die except time." They have no knowledge of that; they only speculate.} [Surat al-Jāthiyah: 24]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah Almighty said: The son of Adam hurts Me by abusing time, for I am time; I cause the rotation of night and day." [Narrated by Al-Bukhāri and Muslim]

In another version: "Do not curse time, for indeed Allah is Time."

Related points:

First: Cursing time is prohibited.

Second: Describing it as hurt to Allah.

Third: Contemplating the words: "for indeed Allah is Time."

Fourth: A person may curse time while not intending it within his heart.

Chapter on having the title "the judge of judges" and the like

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The most despicable name in the sight of Allah is that of a man named the king of kings. There is no king but Allah." [Narrated by Al-Bukhāri and Muslim]

Sufyān said: “This is like the title Shahanshah (given to Persian emperors).”

In another version: “The most despicable and most malicious man in the sight of Allah on the Day of Judgment...”

Despicable: low, mean.

Related points:

First: It is prohibited to have the name of "the king of kings".

Second: The same applies to names that have the same meaning, as stated by Sufyān.

Third: Heeding the stern warning regarding this and similar names even though it is known for certain that the meaning is not intended.

Fourth: Realizing that this is to show reverence and extolment towards Allah Almighty.

Chapter on respecting the names of Allah Almighty and changing names for this purpose

It is reported that Abu Shurayh used to be called "Abu al-Hakam" (Possessor of Judgment), and so the Prophet (may Allah’s peace and blessings be upon him) said to him: “Indeed, Allah is the Judge, and judgment belongs to Him.”

He said: “Whenever my people have a dispute, they come to me and I pass judgment among them and the two parties become content.”

The Prophet (may Allah’s peace and blessings be upon him) said: “What a good thing this is! Do you have children?”

He said: “Shurayh, Muslim, and ‘Abdullāh.”

He asked: “Who is the eldest?”

He said: “Shurayh.”

He said: “Then, you are Abu Shurayh.” [Narrated by Abu Dāwūd and others]

Related points:

First: Respecting the names and attributes of Allah Almighty, even if the meaning is unintended.

Second: Changing names for this purpose.

Third: Choosing the eldest son’s name for one’s nickname.

Chapter on whoever jokes about something containing mention of Allah, the Qur'an, or the Messenger

And the verse that says: {If you question them, they will surely say, "We were only indulging in idle talk and playing." Say, "Was it Allah, His verses and His Messenger that you were mocking?"} [Surat at-Tawbah: 65]

Ibn 'Umar, Muhammad ibn Ka'b, Zayd ibn Aslam, and Qatādah reported (their narrations overlapped): During the battle of Tabūk, a man said: "We have not seen people more desirous of food, lying in speech, or cowardly in battle than those reciters of ours." He meant the Prophet (may Allah's peace and blessings be upon him) and his Companions, the Qur'an reciters. 'Awf ibn Mālik said to him: "You have told a lie, but you are a hypocrite. I will surely tell the Prophet about that."

'Awf went to the Prophet (may Allah's peace and blessings be upon him) to tell him, only to find that the revelation had preceded him.

That man came to the Prophet (may Allah's peace and blessings be upon him) after he had mounted his camel and said:

"O Messenger of Allah, we were only indulging in idle talk as riders often do so as to ease the burden of traveling." Ibn 'Umar said: "It is as if I am looking at him while he was holding on to the bridle of the Prophet's camel with stones hurting his feet and he was saying 'We were only indulging in idle talk' and the Prophet (may Allah's peace and blessings be upon him) would reply saying: {Was it Allah, His verses and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed.} He was not turning to him or adding anything to that."

Related points:

First: This is the most serious point; that he who jokes about it is a disbeliever.

Second: This is the interpretation of the verse in question regarding whoever acts like this.

Third: The difference between gossip and sincerity towards Allah and His Messenger.

Fourth: The difference between the pardon pleasing to Allah and the harshness towards the enemies of Allah.

Fifth: Some excuses should not be accepted.

Chapter on the verse that says: {But if We give him a taste of mercy from Us after being inflicted with adversity, he will surely say, "This is my due, and I do not think that the Hour will ever come, but if I am brought back to my Lord, I will surely have

with Him the best [reward].” We will surely inform the disbelievers of what they did, and We will surely make them taste a harsh punishment.} [Surat Fussilat: 50]

Mujāhid said: “(This is like saying:) This is by virtue of my work and I am entitled because of it.”

Ibn ‘Abbās said: “He means: This comes from me.”

Regarding the verse that says: {He said, “I have been given all this because of the knowledge that I have.”} [Surat al-Qasas: 78] Qatādah said: “Because of knowledge I have concerning the ways of earning.”

Others said: “Because of Allah’s knowledge that I am worthy of it.”

This is the meaning of Mujāhid’s statement: “I was given it because of honor.”

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “There were three men among the Children of Israel, one leper, one bald, and one blind.

Allah wanted to test them. So, He sent to them an angel,

who came to the leper and asked him what he would like best.

He replied: ‘A good color, good skin, and to be rid of what makes me loathsome to people.’

He ran his hand over him and his loathsomeness vanished and he was given a good color and good skin.

He then asked him what type of property he would like best.

The leper replied that he would like camels - or cattle [Is'hāq, a sub-narrator, was uncertain] - and he was given a pregnant camel.

The angel invoked for Allah’s blessing on it.

The angel then went to the bald man

and asked him what he would like best.

He replied: ‘Good hair and to be rid of what makes me loathsome to people.’

The angel ran his hand over him and he was given good hair.

He then asked him what property he would like best.

He replied that he would like cattle; so he was given a pregnant cow.

The angel invoked Allah’s blessing on it.

The angel then went to the blind man

and asked him what he would like best.

He replied: ‘I wish that Allah restore my sight to me so that I may see people.’ Thereupon, the angel ran his hand over him and Allah restored his sight.

The angel then asked what property he would like best.

He replied that he would like sheep,

and he was given a pregnant ewe. All three animals produced offspring.

Flocks and herds were produced for the three men, the first having a valley full of camels, the second a valley full of cows, and the third a valley full of sheep.

Then the angel came in the form of a leper to the one who had been a leper, and said: ‘I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you.

So I ask you by the One Who gave you a good color, good skin and wealth to give me a camel by which I may get to my destination.’

He replied: ‘I have many dues to pay.’

The angel then said: ‘I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave wealth?’

He replied: ‘I inherited this wealth from my forefathers, each generation passing it down to another.’

The angel said: ‘If you are telling a lie, may Allah return you to your former condition!’

Then the angel went in the form of a bald man to the one who had been bald

and said the same as he had said to the former and received a similar reply.

Thereupon, he said: ‘If you are telling a lie, may Allah return you to your former condition!’

The angel then went to the one who had been blind and said: ‘I am a poor traveler and my resources have been exhausted in my journey. My only means of reaching my destination are dependent on Allah and then on you;

so I ask you by the One Who restored your eyesight to give me a sheep by which I may complete my journey.’

He replied: ‘Yes, I was blind, and Allah restored my eyesight. So, take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah’s sake.’

The angel said: ‘Keep your property. You have all been simply put to a test, and Allah is pleased with you and displeased with your two companions.’” [Narrated by Al-Bukhāri and Muslim]

Related points:

First: Interpreting the verse.

Second: The meaning of: {He will surely say: "This is my due."}

Third: The meaning of: {“I have been given all this because of the knowledge that I have.”}

Fourth: The great lessons to be learned from this amazing story.

Chapter on the verse that says: {But when He gave them a healthy child, they ascribed partners to Him in that which He had given them. Exalted is Allah far above what they ascribe to Him.} [Surat al-A‘rāf: 190]

Ibn Hazm said: “They agreed over the prohibition of any name expressing servitude to other than Allah, like ‘Abd ‘Amr and ‘Abdul-Ka‘bah, with the exception of ‘Abdul-Muttalib.”

Commenting on the verse, Ibn ‘Abbās said: “When Adam intimately enveloped her, she got pregnant. So, Satan came to them and said: ‘I am your companion who brought both of you out of Paradise. Obey me, or I will give it horns of an elk and it will come out of your belly and split it apart.

And I will do such-and-such,’ intimidating them.

‘Name him ‘Abdul-Hārith.’

They refused to obey him, and it was born dead.

Then, she got pregnant again, and he came to them and said the same. But they refused to obey him, and the baby came out dead.

Then, she got pregnant and he came to them and said the same. Feeling the love for children, they named him ‘Abdul-Hārith.

This is the meaning of the verse: {they ascribed partners to Him in that which He had given them.}” [Narrated by Ibn Abi Hātim]

Qatādah said: “They were partners in obedience to Him, not in worshiping Him.” [Narrated by Ibn Abi Hātim, with an authentic chain of narration]

Commenting on the part saying: {If You give us a healthy child}, Mujāhid said: “They were afraid it might not be human.” [Narrated by Ibn Abi Hātim with an authentic chain of narration]

Statements with a similar meaning were reported from Al-Hasan, Sa‘īd, and others.

Related points:

First: Prohibition of any name expressing servitude to other than Allah.

Second: Interpreting the verse.

Third: This form of polytheism occurs by a mere appellation without intending the meaning.

Fourth: One of Allah’s gifts to a man is to give him a sound daughter.

Fifth: The earlier scholars clarified the difference between polytheism in obedience and polytheism in worship.

Chapter on the verse that says: {Allah has the Most Beautiful Names, so call upon Him by them, and leave those who profane His Names. They will be recompensed for what they used to do.} [Surat al-A‘rāf: 180]

Commenting on {who profane His names}, Ibn ‘Abbās said: “They associate partners.” [Narrated by Ibn Abi Hātim]

He also said: “They derived 'al-Lāt' from 'al-’Ilāh' and 'al-‘Uzzah' from 'al-‘Azīz'.”

Al-A‘mash said: “They add to them what is not from them.”

Related points:

First: Establishing Allah’s names.

Second: The fact that they are most beautiful.

Third: He commands His servants to invoke Him by His names.

Fourth: Turning away from the ignorant who profane Allah’s names.

Fifth: Explaining the meaning of profaning Allah’s names.

Sixth: The warning to those who engage in such profaning them.

Chapter: We should not say: Peace be upon Allah

Ibn Mas‘ūd (may Allah be pleased with him) reported: Whenever we were with the Prophet (may Allah’s peace and blessings be upon him) in prayer, we used to say: “Peace be upon Allah from His servants; peace be upon so-and-so and so-and-so.”

Then, the Prophet (may Allah's peace and blessings be upon him) said: "Do not say 'peace be upon Allah', for indeed Allah is the Giver of Peace." [Narrated by Al-Bukhāri and Muslim]

Related points:

First: Explaining that 'peace'

Second: It is a greeting.

Third: That it does not befit Allah.

Fourth: Clarifying the reason behind this.

Fifth: Teaching them the greeting appropriate for Allah Almighty.

Chapter on saying: O Allah, forgive me if You will

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None of you should say: 'O Allah, forgive me if You will; O Allah, be Merciful to me if You will!' But he should appeal to Allah with determination, for nobody can force Allah to do something against His will." [Narrated by Al-Bukhāri and Muslim]

In another version narrated by Muslim: "And he should express his desire strongly, for indeed nothing is too great for Allah to give."

Related points:

First: Prohibiting the use of this conditional phrase in supplication.

Second: Explaining the reason behind this.

Third: His statement: "But he should appeal to Allah with determination."

Fourth: A supplicant should express his desire strongly.

Fifth: Explaining the reason for this.

Chapter: He should not say: My slave, my bondmaid

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None of you should say: 'Feed your lord, help your lord perform ablution'; rather, he should say: 'My master, my patron'. And none of you should say: 'My slave, my bondmaid'; rather, he should say: 'My boy, my girl, my servant'." [Narrated by Al-Bukhāri]

Related points:

First: Prohibiting people from saying: My slave, my bondmaid.

Second: A slave should not say: My lord. And he should not be told: Feed your lord.

Third: Teaching masters to say instead: My boy, my girl, my servant.

Fourth: Teaching slaves to say: My master, my patron.

Fifth: The intent here is to establish monotheism even in the use of words.

Chapter: He who asks by Allah should not be turned down

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Whoever seeks refuge by Allah, grant him refuge; whoever asks for something by Allah, grant his request; whoever offers you an invitation, accept his invitation; and whoever does you a favor, repay him, and if you find nothing to repay him with, then supplicate for him so much until you feel that you have repaid him.” [Narrated by Abu Dāwūd and An-Nasā’i with an authentic chain of narration]

Related points:

First: Giving refuge to he who seeks it by Allah.

Second: Granting the request of he who asks for something by Allah.

Third: Accepting invitations.

Fourth: Repaying the good done by others.

Fifth: Supplication is deemed repayment on the part of someone who cannot find anything else to give.

Sixth: His words: “until you feel that you have repaid him”.

Chapter: Nothing should be asked for by the Face of Allah except Paradise

Jābir (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) said: “Nothing should be asked for by the Face of Allah except Paradise.” [Narrated by Abu Dāwūd]

Related points:

First: Prohibition to ask by the Face of Allah for anything except the ultimate request (Paradise).

Second: Establishing the attribute of Allah having a face.

Chapter on what is reported regarding 'if'

And the verse that says: {They say, “If we had any say in the matter, none of us would have been killed here.”} [Surat Āl ‘Imrān: 154]

And the verse that says: {Those who stayed behind said about their brothers, “If they had obeyed us, they would not have been killed [at ’Uhud].”} [Surat Āl ‘Imrān: 168]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Strive for what will benefit you, seek Allah’s help and do not lose heart. If anything befalls you, do not say: ‘If only I had done such-and-such, such-and-such would have happened’; rather, say: ‘Allah has decreed and He does whatever He wills.’ Saying 'if' opens (the door to) the devil’s work.” [Narrated by Muslim]

Related points:

First: Interpreting the two verses in Surat Āl ‘Imrān.

Second: The explicit prohibition of saying 'if' upon the occurrence of something bad.

Third: Explaining that this opens the door to the devil’s work.

Fourth: Guiding to good speech.

Fifth: The command to seek what is beneficial while seeking help from Allah.

Sixth: Prohibiting the opposite, namely the loss of determination.

Chapter on the prohibition of cursing the wind

Ubayy ibn Ka‘b (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Do not curse the wind. If you see what you dislike thereof, say: ‘O Allah, we ask You for the good of this wind, the good of what it contains, and the good of what it is ordered to do. We seek refuge with You from the evil of this wind, the evil of what it contains, and the evil of what it is ordered to do.’” [Classified as Sahīh/Authentic by At-Tirmidhi]

Related points:

First: The prohibition of cursing the wind.

Second: Teaching people to say good words upon seeing unpleasant things.

Third: Informing that the wind is tasked with certain things.

Fourth: It may be ordered to do something good or something bad.

Chapter on the verse that says: {another group cared only about themselves, having false thoughts about Allah, the untrue thoughts of ignorance, saying, “Do we have any say in the matter?” Say, “All matters belong to Allah.” They conceal in their hearts what they do not reveal to you. They say, “If we had any say in the matter, none of us would have been killed here.” Say, “Even if you had been in your

homes, those among you who were destined to be killed would have come out to their killing places." But Allah did this so that He may test your inner thoughts and distinguish what is in your hearts. For Allah is All-Knowing of what is in the hearts.} [Surat Āl 'Imrān: 154]

And the verse that says: {those who harbor about Allah evil thoughts. An evil fate will befall them. Allah is angry with them, and has cursed them and prepared for them Hell. What a terrible destination!} [Surat al-Fat'h: 6]

Commenting on the former verse, Ibn al-Qayyim said: "This thought was interpreted that Allah Almighty would not support His Messenger and his matter would fade away; and it was also interpreted that what had befallen him was not according to Allah's decree and wisdom. So, it was interpreted by denying wisdom, denying the destiny, and denying that He would complete His Messenger's affair and make it dominant over all other religions. This is the bad thought and distrust, which the hypocrites and polytheists had, as expressed in Surat al-Fat'h, for it involved an assumption not befitting Allah and His wisdom, praise, and true promise.

If a person assumes that Allah may make falsehood constantly dominant over the truth and let the truth fade away, denies that what happens does so in accordance with His decree and predestination, or denies that behind His decree is profound wisdom entailing praise to Him; rather he alleges that this happens according to a mere will, such is the thought of the disbelievers, and woe to the disbelievers in Hellfire. Most people have bad thought about Allah with regard to themselves and what He does to others. No one is safe from this but those who properly know Allah and His names, attributes, and wisdom and what entails praise to Him.

So, a wise person should pay attention to this and repent to Allah and ask for His forgiveness for thinking negatively about Him.

Examine whoever you wish and you would find that he resents and blames destiny and thinks that such and such things should have been different. Some deem things too little and some deem them too much. And examine yourself too; are you free from this!

If you are safe, you are indeed safe from a serious thing; otherwise, I do not think you are safe (in the Hereafter)."

Related points:

First: Interpreting the verse in Surat Āl 'Imrān.

Second: Interpreting the verse in Surat Al-Fat'h.

Third: Informing that there are numerous types of this.

Fourth: No one is safe from this but those who properly know Allah’s names and attributes and know themselves.

Chapter on what is reported regarding the deniers of destiny

Ibn ‘Umar said: “By the One in Whose Hand the life of Ibn ‘Umar is, if someone had the like of Mount Uhud in gold and he spent it in the cause of Allah, He would not accept it from him unless he believed in destiny.” He then cited the Prophet’s statement: “Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny: the pleasant and unpleasant aspects thereof.” [Narrated by Muslim]

It is reported that ‘Ubādah ibn as-Sāmit said to his son: My son, you will not find the taste of faith until you know that what had befallen you could not have missed you and what had missed you could not have befallen you. I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “The first thing Allah created was the pen, and He said to it: ‘Write!’ It asked: ‘What should I write, O Lord?’

He said: ‘Write what was decreed about everything till the Last Hour comes.’”

My son, I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “He who dies on something other than this does not belong to me.”

In a version narrated by Ahmad: “The first thing Allah Almighty created was the pen, and He said to it: ‘Write.’ Thereupon, it moved writing what will be till the Day of Judgment.”

In a version by Ibn Wahb, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “He who does not believe in destiny, the pleasant and unpleasant aspects thereof, Allah will burn him with Hellfire.”

Ibn ad-Daylami reported: I went to Ubayy ibn Ka‘b and said: “There is something in my heart about predestination, so tell me something in the hope that Allah will remove it from my heart.” He said: “If you spend the like of (Mount) Uhud in gold, Allah will not accept it from you until you believe in predestination, and know that what has befallen you could not have missed you and what has missed you could not have befallen you. If you die believing other than this, you will be among the people of Hellfire.”

Then, I went to ‘Abdullāh ibn Mas‘ūd, Hudhayfah ibn al-Yamān, and Zayd ibn Thābit, and each of them related to me the same statement from the Prophet (may Allah’s peace and blessings be upon him). [Narrated by Al-Hākim; classified as Sahīh/Authentic]

Related points:

First: Pointing out the obligation of belief in destiny.

Second: Clarifying how we should believe in it.

Third: The deeds of those who do not believe in it are rendered worthless.

Fourth: Informing that none can find the taste of faith unless he believes in it.

Fifth: Mentioning the first thing Allah Almighty created.

Sixth: The pen moved at that moment and wrote all what was decreed till the Day of Judgment.

Seventh: The Prophet's disassociation from those who do not believe in it.

Eighth: The earlier Muslims used to clear suspicions by referring to the scholars.

Ninth: The scholars gave him an answer that cleared the suspicion based on the Prophet's words only.

Chapter on what is reported regarding image makers

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah Almighty said: 'Who are most unjust than those who try to create something like My creation? Let them create even a small ant, a grain, or a barley grain.'" [Narrated by Al-Bukhāri and Muslim]

'Ā'ishah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to emulate Allah's creation." [Narrated by Al-Bukhāri and Muslim]

Ibn 'Abbās (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: "Every maker of images will be in Hellfire. A soul will be made for every image he has made, and he will be tormented for it in Hellfire." [Narrated by Al-Bukhāri and Muslim]

In another Hadīth, Ibn 'Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever makes an image in this life, he will be asked to breathe life into it on the Day of Judgment, and he will not be able to." [Narrated by Al-Bukhāri and Muslim]

Abu al-Hayyāj reported: 'Ali said to me: "Shall I not send you with the same instructions as the Messenger of Allah (may Allah's peace and blessings be upon him) sent me with? Do not leave any image without blotting it out, nor any built-up grave without leveling it." [Narrated by Muslim]

Related points:

First: The stern warning regarding image makers.

Second: Pointing out the reason, which is impoliteness towards Allah, Who said: “Who are most unjust than those who try to create something like My creation?”

Third: Stressing His ability and their inability, as He said: “Let them create even a small ant, a grain, or a barley grain.”

Fourth: Explicitly stating that they will have the severest punishment among people.

Fifth: Allah creates for each image a soul for which the image maker will be tormented in Hellfire.

Sixth: He will be asked to breathe life into his images.

Seventh: The command to blot out images in case we find any.

Chapter on what is reported regarding frequent swearing

And the verse that says: {But be mindful of your oaths.} [Surat al-Mā’idah: 89]

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “Taking an oath may sell a commodity, but it takes the blessing away from the earnings.” [Narrated by Al-Bukhāri and Muslim]

Salmān (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “There are three (types of people) to whom Allah will not speak (on the Day of Judgment), nor will He purify them, and they will incur a painful punishment: an aged person who commits adultery, a poor person who is arrogant, and a man who has made (swearing by) Allah his goods; as he does not buy or sell without swearing by Allah.” [Narrated by At-Tabarāni with an authentic chain of narration]

‘Imrān ibn Husayn (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The best of my Ummah are my generation, then the generation after them, then the generation after them.” ‘Imrān added: I do not remember whether he mentioned two or three (generations) after his generation. Then, he said: “Then there will come after you people who will give their witness without being asked to give their witness, they will betray the trust and will not be trusted, they will make vows and will not fulfill them; and fatness will appear among them.” [Narrated by Al-Bukhāri and Muslim]

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The best of people are my generation, then the generation after them, then the generation after them. Then there will come

people whose testimony will precede their oath and their oath will precede their testimony."

Ibrāhīm said: "They used to beat us over testimony and oath when we were still children."

Related points:

First: The instruction to preserve oaths.

Second: Informing that swearing may help sell a product, but it takes away the blessing from the earnings.

Third: The stern warning to those who do not sell or buy without swearing.

Fourth: Pointing out that a sin is deemed more serious when there is little need for it.

Fifth: Dispraising those who tend to swear without being asked to.

Sixth: The Prophet's praise of the three or four generations and his mention of what will happen after them.

Seventh: Dispraising those who tend to give testimony without being asked to.

Eighth: The earlier Muslims would beat their children over testimony and oath.

Chapter on what is reported regarding the covenant of Allah and the covenant of His Prophet

And the verse that says: {Fulfill the covenant of Allah when you pledge, and do not break oaths after confirming them, having made Allah your witness, for Allah knows all what you do.} [Surat an-Nahl: 91]

Buraydah reported: Whenever the Prophet (may Allah's peace and blessings be upon him) appointed a man to lead an army or a military detachment, he would advise him to fear Allah and treat well those Muslims who are with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight those who disbelieve in Allah. Fight, but do not steal from the spoils of war, do not be treacherous, do not mutilate, and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond, accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the Immigrants (Madīnah). Tell them that if they do so, they will have the same rights and duties as the Immigrants. If they refuse to move, tell them they will be like the Muslim Bedouins, subject to the rulings of Allah, and they will have no share in war booty or spoils of war, unless they fight alongside the Muslims. If they refuse to enter Islam,

ask them to pay the Jizyah (poll tax paid by non-Muslims). If they do so, accept it from them and refrain from fighting them. But if they refuse, seek the help of Allah and fight them. If you besiege a group and they want you to give them the covenant of Allah and His Prophet, do not give them the covenant of Allah and His Prophet, instead give them your own covenant and the covenant of your companions, for if you violate your covenant and the covenant of your companions, that is easier than violating the covenant of Allah and the covenants of His Prophet. If you besiege a group of people and they want you to apply the judgment of Allah upon them, do not offer them that, but rather offer them your own judgment, because you do not know whether you would apply correctly the judgment of Allah upon them." [Narrated by Muslim]

Related points:

First: The difference between the covenant of Allah and the covenant of His Prophet and that of Muslims.

Second: Guiding to the less dangerous of the two matters.

Third: His words: "Fight in the name of Allah and in the cause of Allah".

Fourth: His words: "Fight those who disbelieve in Allah".

Fifth: His words: "Seek the help of Allah and fight them".

Sixth: The difference between the judgment of Allah and that of the scholars.

Seventh: A Companion might give a judgment, when needed, and he would not know whether or not it was in agreement with Allah's judgment.

Chapter on what is reported regarding swearing in Allah's name

Jundub ibn 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "A man said: 'By Allah, Allah will not forgive so-and-so.' Thereupon, Allah Almighty said: 'Who is this who takes an oath in My name that I will not forgive so-and-so? Verily, I have forgiven so-and-so and rendered your deeds worthless.'" [Narrated by Muslim]

In a version reported by Abu Hurayrah, it was a devoted worshiper who said these words. So, Abu Hurayrah remarked: "He uttered a phrase that ruined his life in this world

and in the Hereafter."

Related points:

First: The warning against swearing by Allah that Allah will do or not do something.

Second: Hellfire is closer to each of us than his shoelaces.

Third: So is Paradise.

Fourth: This corroborates the Hadīth that reads: “Indeed, a man may utter a word...”

Fifth: A man may be forgiven due to something he dislikes most.

Chapter: Allah should not be sought as intercessor with His servants

Jubayr ibn Mut‘im (may Allah be pleased with him) reported: A Bedouin Arab came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: “People are suffering distress, the children are hungry, the crops are withered, so ask Allah to grant us rain, for we seek Allah as our intercessor with you and you as our intercessor with Allah.” Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “Glory be to Allah, glory be to Allah!” He kept declaring Allah’s glory till the effect of that was apparent on the faces of his Companions. Then, he said: “Woe to you! Do you know what Allah is? Indeed, Allah is far greater than that. Allah is not to be sought as intercessor with anyone...” [Narrated by Abu Dāwūd]

Related points:

First: The Prophet’s criticism and disapproval of the statement: “We seek Allah as our intercessor with you”.

Second: He changed in a way whose effect was manifest on the faces of his Companions due to this statement.

Third: He did not disapprove of the statement: “We seek you as intercessor with Allah”.

Fourth: Pointing out the meaning of "glory be to Allah".

Fifth: Muslims asked him to supplicate to Allah for rain.

Chapter on what is reported regarding the Prophet’s protection of monotheism and blocking every means leading to polytheism

‘Abdullāh ibn ash-Shikhkhīr (may Allah be pleased with him) reported: I went in the delegation of Banu ‘Āmir to the Prophet (may Allah’s peace and blessings be upon him). We said: “You are our master.”

He said: “The Master is Allah, the Almighty and Exalted.”

We said: “And the best of us in excellence and the greatest of us in generosity.”

He said: “Say what you like, but do not let Satan provoke you.” [Narrated by Abu Dāwūd with a sound chain of narration]

Anas (may Allah be pleased with him) reported: Some people said: “O Messenger of Allah, O the best amongst us, the son of the best amongst us, and our master and the son of our master!” Thereupon, he said: “O people, address me in the manner that you normally call me and let not the devil entice you. I am Muhammad, the slave and Messenger of Allah. I do not like that you place me in a status higher than my status in which Allah Almighty placed me.” [Narrated by An-Nasā’i with a sound chain of narration]

Related points:

First: Warning people against immoderation.

Second: What a person should say if someone says to him: You are our master.

Third: His statement “do not let Satan provoke you”, even though they said nothing but the truth.

Fourth: His statement: “I do not like that you place me in a status higher than my status”.

Chapter on what is reported regarding the verse that says: {They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!} [Surat az-Zumar: 67]

Ibn Mas‘ūd (may Allah be pleased with him) reported: A Jewish rabbi came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: “O Muhammad, we learned that Allah will place the heavens on one finger, the earths on one finger, the trees on one finger, the water one one finger, the dust on one finger, and the rest of creation on one finger. Then, He will say: ‘I am the King.’” On hearing that, the Prophet (may Allah’s peace and blessings be upon him) laughed until his premolar teeth became visible in confirmation of the rabbi’s words. Then, he recited: {They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip}

In a version narrated by Muslim: “And the mountains and trees on one finger. Then, He will shake them and say: ‘I am the King, I am Allah.’”

In a version narrated by Al-Bukhāri: “He will place the heavens on one finger, the water and dust on one finger, and the rest of creation on one finger.” [Narrated by Al-Bukhāri and Muslim]

Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Allah will fold the heavens on the Day of Judgment and then take them in His right hand and say: ‘I am the King. Where are the mighty ones? Where are the arrogant ones?’ Then, He will fold the seven earths

and take them in His left (Hand) and say: ‘I am the King. Where are the mighty ones? Where are the arrogant ones?’” [Narrated by Muslim]

Ibn ‘Abbās (may Allah be pleased with him) said: “The seven heavens and the seven earths in the palm of the Most Merciful are no more than a mustard seed in the hand of one of you.”

Ibn Jarīr related: Yūnus told me that Ibn Wahb related that Ibn Zayd said: My father reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The seven heavens, in comparison to the Kursi (Allah’s footstool), are only like seven dirhams (small coins) thrown into a shield.”

Abu Dharr (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say: “The Kursi in comparison to the Throne is only like an iron ring thrown in a desert on earth.”

Ibn Mas‘ūd (may Allah be pleased with him) said: “Between the lowest heaven and the one above it is (a distance of) five hundred years, and between each heaven and the next is five hundred years. Between the seventh heaven and the Kursi is five hundred years. Between the Kursi and the water is five hundred years. The Throne is above the water and Allah is above the Throne, and none of your deeds are concealed from Him.” [Narrated by Ibn Mahdi]

Al-‘Abbās ibn ‘Abdul-Muttalib (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Do you know what the distance between the heaven and the earth is?” We said: “Allah and His Messenger know best.” He said: “Between them is the distance of five hundred years. Between every two heavens is five hundred years. The thickness of each heaven is five hundred years. Between the seventh heaven and the Throne is a sea and the distance between its top and bottom is like the distance between the heaven and the earth. Allah Almighty is above that, and nothing of the actions of the children of Adam is hidden from Him.”

[Narrated by Abu Dāwūd and others]

Related points:

First: Interpreting the verse: {On the Day of Resurrection, the whole earth will be in His Grip.}

Second: Such knowledge and the like of it still existed among the Jews during the Prophet’s lifetime, and they did not deny it or try to change its meaning.

Third: When the rabbi made the statement to the Prophet (may Allah’s peace and blessings be upon him), he believed him, and Qur’anic verses were revealed in confirmation of this.

Fourth: The Prophet laughed when the rabbi mentioned this great knowledge.

Fifth: The explicit mention of Allah’s two Hands and that the heavens will be in His right Hand and the earths in the other one.

Sixth: Explicitly calling the other hand "the left one".

Seventh: Mention of the mighty and arrogant people in that situation.

Eighth: His words: “like a mustard seed in the hand of one of you”.

Ninth: How the Kursi is immense compared to the heaven.

Tenth: How the Throne is immense compared to the Kursi.

Eleventh: The Throne is separate from the Kursi and the water.

Twelfth: The distance between every two heavens.

Thirteenth: The distance between the seventh heaven and the Kursi.

Fourteenth: The distance between the Kursi and the water.

Fifteenth: The Throne is above the water.

Sixteenth: Allah is above the Throne.

Seventeenth: The distance between the heaven and the earth.

Eighteenth: The thickness of each heaven is the distance of five hundred years.

Nineteenth: The sea above the heavens has the distance of five hundred years between its top and bottom. And Allah knows best.

The Book of Monotheism - Completed by Allah’s grace

كتاب التوحيد

باللغة الإنجليزية

تأليف:

محمد بن عبد الوهاب

رحمه الله

ترجمة

مركـــز رواد الترجمـــة

جمعية الدعوة والإرشاد وتوعية الجاليات بالربوة

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